Hadiyah-e-Khawaateen
(A Gift to Muslim Ladies)

BAABUL HAIDH (CHAPTER ON MENSTRUATION)

HAIDH - That blood which comes from the womb and emerges from the vagina of a woman, generally every month, is known as Haidh.

THE AGE WHEN HAIDH BEGINS - Haidh does not occur before the age of nine or after the age of fifty-five. Therefore if a girl younger than nine years of age bleeds, it will not be Haidh, but will be counted as Istihaadha. If a lady elder than fifty-five years in age bleeds, and the blood is bright red or black, then it will be counted as Haidh. If the >blood= is yellow, green or brown, then it will be regarded as Istihaadha. However, if a lady used to bleed this colour (yellow, green or brown) before the age of fifty-five, then even after the age of fifty-five this colour >blood= will be regarded as Haidh. If her habit was not this (colour) then it will be regarded as Istihaadha and not Haidh. [Bahishti Zewar, page 177 / Fataawa Shaami, page 304]

THE COLOUR OF HAIDH - During the period of Haidh, the following colours are considered as Haidh: (1) red, (2) yellow, (3) green, (4) brownish (sandy colour), (5) dark red (reddish towards black) and (6) black. The above colours of blood will be considered as Haidh, *as long as the sanitary pad (tampon, etc), does not remain white.* When the pad remains white, i.e. just as it was when put on, then one will be regarded as being Paak. [Bahishti Zewar, page 177]

PLACING THE PAD (TAMPON, ETC) - The placing (usage) of a pad (tampon, cottonwool, etc), during the days of Haidh for a girl that is still a virgin (never married), is *Mustahab.* For a woman that is not a virgin (married or previously married), it is *Sunnat* to place a pad during the days of Haidh, and *Mustahab* during other (Paak) days. [Barkawi, page 84]

THE DURATION OF HAIDH - The minimum duration of Haidh is three days and three nights, i.e. 72 hours, and the maximum duration is ten days and ten nights. Therefore, if blood flows for less than three days (even if it be for a few minutes), then it will *not* be regarded as Haidh, rather it will be Istihaadha, i.e. the blood flowed due to some or the other medical ailment. If the blood flowed for more than ten days and nights, then whatever excess of ten days and nights will be regarded as Istihaadha. [Bahishti Zewar, page 176 / Shaami, page 284]

THE BEGINNING AND END OF HAIDH - On the (immediate) inside of a woman=s vagina, where there is a opening, from the start of this opening until the inside is regarded as the internal vagina. The skin at the immediate front of this opening is regarded as the external vagina (lip of the vagina). [Ahsanul Fataawa, page 37, vol.2]

When blood flows out from the internal vagina, then Haidh will be regarded as having begun. Whether the blood flowed out of the vaginal lip or not, does not matter.
So if a woman places a cottonwool (tampon), on the inside of her vagina, and the blood does not come out of the internal vagina, then as long as the blood remains on the inside of the vagina and there is no trace of it on the outer part of the cottonwool etc., then

Haidh will *not* be considered as having begun. Yes, if the traces of blood are seen on the outer skin of the vagina, or the cottonwool is taken out, then from that time Haidh will be regarded as having begun. (It is *Makrooh* to place the entire cottonwool in the vagina - Barkawi, page 84]

If a Paak woman placed a pad or cottonwool on her vagina at night, then if she sees blood on the pad in the morning, then from the time she saw the blood, Haidh will be regarded as having begun (even though bleeding begun during the night). [Bahishti Zewar, page 181]

If a woman who was in a state of Haidh, places a pad at night, and in the morning she sees that the pad is clean and there is *no* trace of blood on it, then she will be regarded as having been Paak from the time she placed the pad. Hence, she will have to make her Esha Salaat Qadha, since she had acquired Tuhur (Paaki) before placing the pad. [Barkawi, page 85]

THE INTERVAL OF CLEANLINESS BETWEEN TWO HAIDH PERIODS - The shortest duration of cleanliness between two menstrual periods is fifteen (15) days and there is no limit as far as a maximum duration is concerned. hence, if a woman=s menstruation stops for whatever reason for an elongated period of time, then she will be considered as Paak for the entire period. [Bahishti Zewar, page 178]

Mas`ala: If a woman=s menstrual period spans three days and nights and then it stops, then she remains Paak for fifteen days and thereafter she bleeds again for three days and nights, then both the periods of three days and nights will be regarded as Haidh and the fifteen days of cleanliness in between will be her Paak period.

ISTIHAADHA - Istihaadha is that bloods which flows from the vagina of a woman, however, it does not come from the womb, but due to some ailment etc. [Barkawi, page 74 / Bahishti Zewar, page 178]

THE TYPES OF ISTIHAADHA - There are a few types of Istihaadha, the explanation of which will Insha-Allah follow at the appropriate sections. Some of the types are those already mentioned above, however, we will repeat them hereunder, as an extra reminder:

1. That blood which flows from a girl who is younger than nine years in age.
2. The blood that flows from a lady who is fifty-five years of age and older (refer to the relevant section above for a detailed explanation).
3. Blood flow which is less than three days.
4. Blood flow which is more than ten days and nights.
5. Also the blood which flows during pregnancy, is regarded as Istihaadha. [Barkawi, page 98]

TYPES OF MENSTRUATING WOMEN - Women who menstruate are classified into two types:

1. Mubtadi`a (One who menstruates for the first time)
2. Mu`taada (One who has a regular >habit=).

MUBTADI`A - That woman who experiences Haidh or Nifaas for the first time is known as

>Mubtadi`a=.   [Barkawi, page 76]

**MU`TAADA -** That woman who experiences Haidh or Nifaas regularly in accordance to the Shar`i definition, is known as a >Mu`taada=. A more detailed explanation of a Mu`taada will, Insha-Allah be given under the relevant section.

RULING OF >TUHUR-E-MUTAKHALLIL= (THE DURATION OF CLEANLINESS BETWEEN TWO MENSTRUAL PERIODS) - If the duration of cleanliness (Paaki) between two periods of blood flow is fifteen days or more, then this Paak duration will be the distinction between the two bleedings, i.e. both these periods of blood flow will be regarded as separate menstrual periods and the one will not have any connection to the other. But if the duration of cleanliness is less than fifteen days, then this Paak duration will not be a distinction between the two bleeding periods, and it will be regarded as though the blood had flowed continuously from the one bleeding period to the other, and that duration in which there was no blood, will be regarded as though it was a period of bleeding.   [Shaami, page 289/90]

Hence, we deduce that there are two types of Paaki (cleanliness) and Napaaki (uncleanliness):

(a). Haqeeqi
(b). Hukmi   [Shaami, page 283]

Haqeeqi Napaaki is when the blood is actually seen and Hukmi Napaaki is when the blood is not seen. Haqeeqi Paaki is when there is no trace or visibility of blood and Hukmi Paaki is when blood can be seen, but the ruling of Paaki will apply. Explanations with examples will, Insha-Allah, be explained in the Masaa`il of Mubtadi`a.

RULINGS OF A MUBTADI`A

Mas`ala 1: That female (nine years of age and elder) who experiences bleeding (from the vagina) for the first time for ten days or less, will be regarded as being in Haidh (and thereafter the duration of Paaki which spans fifteen days or more will be regarded as the duration of Tuhur - Paaki)   [Bahishti Zewar, page 178]

**Mas`ala 2:** If the bleeding of a Mubtadi`a exceeds ten days, then ten days will be regarded as the Haidh period and the excess will be Istihaadha. [Ibid.]

Mas`ala 3: If a female sees bleeding for the first time for one or two days, then she has a duration of Paaki for fifteen days (or more), and then she again bleeds for one or two days, then owing to the duration of fifteen days in between these two blood flows, these two periods will be regarded as being separate and unconnected. Now, since the periods of blood flow were less than three days, this bleeding will be regarded as Istihaadha (i.e. this girl ***will not be*** regarded as being a Haa`idha - one who has menstruation).   [Ibid.]

Mas`ala 4: A woman bled for five days, and then she was Paak for thirteen days and then she again bled. now it will be regarded as though she bled (had Haidh) for ten days and the bleeding after the thirteen days is regarded as Istihaadha. The reason for this is that thirteen days is not

regarded as a duration of distinction, hence it will be regarded as though she bled the entire period. therefore the first five days of her period is >Haqeeqi Napaaki= and the other five will be >Hukmi Napaaki=.

Mas`ala 5: If woman bleeds such from the beginning that she does not have a duration of fifteen days between two bleedings, then the ruling will be such that the first ten days will be regarded as Haidh and the next twenty days will be Istihaadha. [Barkawi, page94, Bahishti Zewar, page 178]

**RULING OF A >MU`TAADA= -** Prior to understanding the rules regarding a Mu`taada, one has to first familiarise oneself with the following points:

TYPES OF TUHUR (PAAKI)

Tuhur (Paaki) is divided into two types:

1. Taam (Complete)
2. Naaqis (Incomplete)

TUHUR-E-TAAM- Is that duration of Paaki which lasts ten days or more. [Barkawi, page 76]
TUHUR-E-NAAQIS- Is that duration of Paaki which lasts for less than ten days. [Ibid.]

Hence, if there is no Istihaadha at the beginning, in between or at the end of Tuhur-e-Taam, it will be known as Tuhur-e-Saheeh. If there is Istihaadha at the beginning , in between or at the end, then it will be known as Tuhur-e-Faasid.

Remember that Tuhur-e-Naaqis, will always be Faasid, since Tuhur-e-Saheeh is never less than fifteen days. [Barkawi, page 75]

MU`TAADA - That woman who from the time of her attaining maturity, had a Haidh followed by a Tuhur-e-Saheeh or she only had a Haidh and no Tuhur-e-Saheeh. [Barkawi, page 76]

HABIT - In the first instance (above) the woman will have a fixed habit for her Haidh and Tuhur and in the second instance she will only have a habit for her Haidh.

Example 1 : A Mubtadi`a experiences bleeding (for the first time) for three days and thereafter she is Paak for fifteen days. Thereafter, she bleeds continuously (i.e. between two Haidhs she does not have a full duration of fifteen days). In this instance, her habit will be regarded as three days Haidh and fifteen days will be regarded as her duration of Tuhur. Her future periods will be counted in this manner (i.e. with these habits). [Ibid.]

Therefore, as long the blood flows continuously, then her habit will be three days Haidh and fifteen days Tuhur. [Ibid.]

Example 2 : A Mubtadi`a first bled for five days and then remained Paak for fifteen days. Then again she saw blood for one day and remained Paak for fifteen days, and thereafter the blood flowed continuously.

CHANGING OF HABIT - It is sufficient for the habit of a Mu`taada to have changed, if, even

once she has Haidh contrary to her last habit. Hence, for every future condition of hers, she will consider the last habit. [Barkawi, page 79]

REMEMBERING ONE=S HABIT

A Mubtadi`a should make a proper note, to the exact hour and minute, of her bleeding days from the first time, because if this blood happens to be Haidh then there are many Shar`i Masaa`il that are directly related to this. In this way it is also Waajib upon a Mu`taada to remember her previous habits. [Barkawi, page 99]

One should keep this in mind that if one forgets one=s previous habits, then even for an experienced Aalim it becomes a very tedious and cumbersome matter to give some Mas`alas (relating to this woman, when it becomes necessary). We have given a chart at the end of this booklet, which if filled in properly will make matters very easy.

WHEN THE HAIDH OF A MU`TAADA IS CONTRARY TO THE NORMAL HABIT

If the habit of a Mu`taada changes from her normal, then this change can be of a few types; either it is one of duration (>*Adadi*=), i.e. the days of Haidh are either more or less than her normal habit, or the change is one with regard to its occurrence, i.e. a woman does not get her Haidh on the day she usually used to get each month (the duration of her Tuhur period is changed). Alternatively, she can have a change in both the duration and the occurrence of her usual habit.

For one to understand the rulings of this, it is imperative that one understands the following laws:

LAW 1: If the blood is more than ten days, and one bled for the entire period of one=s normal habit.

***RULING*:** In such an instance the woman will take into consideration her last habit and regard this period as being her Haidh and the rest will be Istihaadha. [Barkawi, page 87]

Example 1: A woman=s normal habit of Haidh is that she begins on the first of the month and bleeds until the fifth (i.e. five days). And now she bled contrary to this, and her bleeding started on the first, but continued for more than ten days. In this case, the first five days will be counted as Haidh and the rest as Istihaadha.

Example 2: A woman has a habit of five days Haidh and fifty five-days Paaki. Now she bled for more than ten days after her fifty-five days of Paaki, so the first five days of this bleeding period will be regarded as Haidh and the rest is Istihaadha.

LAW 2: A woman bleeds for more than ten days, but she did not bleed for the entire period of her normal habit, in fact it was less. But this time she did bleed for at least three days of her normal habit.

RULING: That blood which came during her normal habit days of Haidh will be regarded as Haidh and the rest will be Istihaadha. [Barkawi, page 87]

Example 1: Like the woman whose normal habit starts on the first of the month and ends on the fifth (i.e. five days), she now bleeds contrary to this normal and her bleeding starts on the third of the month and ends on the thirteenth, (i.e. eleven days). Now, since she bled on three days of her normal habit time (from the third to the fifth), which amounted to three days, these (three days) will be regarded as her Haidh and the rest as Istihaadha. her habit is also now changed (to three days - from the third to the fifth).

Example 2: A woman=s habit is five days of Haidh and fifty-five days of Paaki. Now she experiences bleeding after fifty-seven days of Paaki for eleven days. So, her Haidh will be the first three days, and the rest will be Istihaadha, because the first three days of this bleeding was in the time of her normal habit. Her habit will now also change to three days Haidh and fifty-seven days Paaki.

<u>LAW 3:</u> **A woman bleeds for more than ten days, and this bleeding did not come during her habit days, or it was less than three days.** [Barkawi, page 87]

RULING: Her Haidh, in this case, will be according to her normal habit days, and the habit of its (Haidh) occurrence will change. [Ibid.]

Example 1: A woman has her normal habit which starts on the first of the month and ends on the fifth (i.e. five days). Now she bled on a particular month from the fourth for eleven days. Since, she has only bled on two days of her normal habit (4^{th} and 5^{th}), it will be considered in the Shariah that the first five days of that particular bleeding to be Haidh and the rest Istihaadha. Now, the days of the occurrence of her normal habit has changed, i.e. her habit will be from the fourth to the eighth (still five days). Her future conditions will be considered with this new habit.

Example 2: A woman normal habit is five days of Haidh and fifty-five days of Paaki. Now she bled contrary to her normal period, and her bleeding started after the fifty-eight days and lasted for eleven days, so she only bled for two days of her normal period habit. According to the Shariah it will be regarded as though she only bled for five days and the rest will be Istihaadha. Now her habit will be changed, in that her habit for her Paaki days will be fifty-eight days.

<u>LAW 4:</u> **A woman bleeds for ten days or less. This entire period will be regarded as Haidh and her habit will be regarded as changed, regardless of whether this bleeding was during the days of her normal habit or not.** [Barkawi, page 88]

Example 1: A woman has her normal habit starting from the first of the month to the fifth, i.e. five days. Now she bled contrary to this and her bleeding started on the third of the month and lasted until the seventh. All this bleeding will be regarded as her Haidh and her habit will now be from the third to the seventh of the month.

Example 2: A woman=s normal period habit is from the first on the month to the fifth (i.e. five days). Now she bleeds from the sixth to the ninth (i.e. four days). This will now be her new habit, i.e. from the 6^{th} of the month to the 9^{th}. Her habit will change in two respects, i.e. with regard to the number of days and the days of its occurrence.

NOTE: **A CONDITION FOR THE ABOVE EXAMPLE IS THAT THE WOMAN=S**

DURATION OF TUHUR (PAAKI) IS A COMPLETE FIFTEEN DAYS OR MORE. IF THIS IS NOT THE CASE (I.E. SHE DOES NOT HAVE A COMPLETE TUHUR DURATION), THEN HER LAST HABIT WILL BE CONSIDERED.

QUESTIONS #1

We will now present some questions in order to fortify in the mind of the reader whatever has been discussed above. At the end the answers are discussed in detail, but the reader must first make an individual attempt at answering the questions, and then compare with the answers given in the booklet. in this way, Insha-Allah, one will remember the rules discussed above.

Question 1
A woman has her normal habit from the first of the month to the fifth, i.e. five days. Now contrary to her normal, she sees blood five days prior to her habit which lasts for eleven days, i.e. She bleeds for five days before her habit, five days during her habit and one day after her habit. What is her Haidh in this instance?

Question 2
A woman=s habit is as described above, and now she bleeds from the sixth for eleven days. What is regarded as her Haidh?

Question 3
A woman=s habit is as above. Now she bleeds five days before her habit and during her normal habit days she remains Paak, but sees blood one day after her normal habit days. which days are her Haidh?

Question 4
A woman=s habit is as above. Now she bleeds for six days in the beginning, and remains Paak for fourteen days and sees blood for one day thereafter. What is her Haidh?

Question 5
A woman=s habit is as above. Now she sees blood for the first six days of the month and then remains Paak for fifteen days and then sees blood again thereafter. What is her Haidh?

Question 6
Note: The undermentioned examples will follow as this one- ***(b)*** means days of bleeding and ***(t)*** means days of Tuhur (Paaki).

Habit : 5 (b).......................55(t) (A woman=s habit is five days of bleeding and 55 days Paaki)
Now: 5 (b)..................15(t).................11(b)

What will be her Haidh? [This same question will apply to all the following questions]

Question 7
Habit: 5(b)..................55(t)
Now: 5(b)....................46(t).......................11(b)

Question 8
Habit: 5(b)..................55(t)
Now: 5(b)....................54(t)..................1(b).............14(t)................1(b)

Question 9
Habit: 5(b)......................55(t)
Now: 5(b).......................57(t)..........3(b).............14(t)..................1(b)

Question 10
Habit: 5(b)..........................55(t)
Now: 5(b)..........................50(t)............................10(b)

Question 11
Habit: 5(b)...........................55(t)
Now: 5(b)...........................54(t)..........................8(b)

Question 12
Habit: 5(b)...........................55(t)
Now: 5(b)...........................50(t)..................................7(b)

Question 13
Habit: 5(b)...........................55(t)
Now: 5(b)..........................58(t)...........................3(b)
Question 14
Habit: 5(b).....................................55(t)
Now: 5(b)......................................64(t)................................7(b)

Question 15
Habit: 5(b).................................55(b)
Now: 20(b)................................15(t)............................then she bleeds

One important question
Now we will present one important question, which will not be incumbent for the reader to answer, nevertheless it was a question posed to the writer. First thoroughly understand the question, and then make an attempt at answering it. In this way, Insha-Allah the above-mentioned rules will be become firmly entrenched in one=s mind.

Question 16
A Mubtadi`a has noticed her habit in the following manner:

NOTE: (h) refers to hour and (m) refers to minutes

5days, 18(h) - **bleeding**
30 days , 23(h) and 30(m) - **tuhur**................................8 days, 16(h) and 30(m) - **bleeding**
19 days, 4hours and 30 (m) - **tuhur**.............................10 days, 6(h) and 15 (m)- **bleeding**
16 days, 18 hours - **tuhur** ....8 days, 18(h) and 30(m) - **bleeding**
18 days, 8 (h) and 15(m) **tuhur**....................................17 days - **bleeding**

THE RULING OF THE SALAAT FOR THAT WOMAN WHEN SHE BLEEDS PRIOR TO HER NORMAL HABIT

The laws regarding a woman who experiences Haidh, whether she is a Mubtadi`a or a Mu`taada will Insha-Allah be explained later on in detail. For now we will mention those laws pertaining to the Mu`taada, in relation to the above-mentioned rules, so that one may understand them easily.

If a woman sees blood a few days prior to her actual habit days, then since there is a possibility that this blood will continue until the days of her habit, then keeping this in mind that she will still be bleeding on the days of her normal habit, she must use her discretion and see how many days prior to her normal habit this blood came. If these few extra days of bleeding are added to the normal habit days then if she will be bleeding for more than ten days, LAW #1 will apply, and she will count all the extra days (prior to her normal habit) as Istihaadha, and considering that these days will be counted as Istihaadha, she will perform her Salaat and (Fardh) fasts. [Barkawi, page 110]

Example: A woman has a habit of five days Haidh and twenty-five days Tuhur. Now she sees blood after nineteen days of Tuhur. She will read her Salaat until the days of her normal habit, because this bleeding came six days before her normal habit and if added to her normal habit of five days the total sum of days will be eleven.

If this bleeding continues for ten days or less, then according to LAW 4, this entire period will be regarded as Haidh.

If the bleeding that comes before the normal habit, is so few days that if added to the days of the normal habit, then it will total to ten days or less, then according to LAW 4, all this will be regarded as Haidh and she will not read her Salaat (when this bleeding begins before her normal habit). [Barkawi, page 111]
But, if this bleeding (above) continues over the days of her normal habit and exceeds ten days, then only the days of her normal habit will be regarded as Haidh and the rest will be counted as Istihaadha, and she will have to repeat the Salaats missed during the period prior to her normal Habit.

Example: A woman has a normal habit of five days and twenty-five days of Tuhur. Now she sees blood after twenty-two days of Tuhur, so she will immediately leave out her Salaat.

TO CONSIDER THE ENTIRE TIME PERIOD OF BLEEDING AND TUHUR

In the preceding examples of a Mu`taada, we have not included hours and minutes, in order to make the examples easier, in fact we have only stated the full days. However, in reality, the time for Haidh is not always the same. Bleeding does not start and stop at the same hour each time, therefore, one has to properly record the exact hour and minutes, when making a record of one=s habit.

We will now provide a chart, which if filled in properly, will make the records of one easier.

For example, a Mubtadi`a first experiences bleeding on the 1st of Rajab at 7:30 am. This bleeding stops on the 9th of Rajab at 9:30 am. Then again, she starts bleeding on the 21st Rajab at 10:00 am., and this bleeding stops on the 26th Rajab at 9:15 am.
All this will be recorded as indicated in the chart:

TABLE #1

MONTH OF RAJAB

DATE	CONDITION	TIME
1	b (bleeding started)	7:30 am.
2	b	
3	b	
4	b	
5	b	
6	b (bleeding ended)	9:30 am.
6	t (Tuhur started)	9:30 am.
7	t	
8	t	
9	t	
10	t	
11	t	
12	t	
13	t	
14	t	
15	t	
16	t	
17	t	
18	t	
19	t	
20	t	
21	t (Tuhur ended)	10:00am.

21	b (bleeding started)	10:00 am.
22	b	
23	b	
24	b	
25	b	
26	b (bleeding ended)	9:15 am.
27		

Hence, Haidh in the beginning will be 5 days and 2 hours, and Tuhur will be 15 days and 2 hour, and this will be her habit. The blood (Haidh) that came thereafter was for 4 days and 23 1/4 hours. Now, if the Tuhur which follows is a Tuhur-e-Taam, then this will be her new habit, otherwise the habit will be the same as the last time. Fir example, if she again bleeds on the 29th of that month, then her habit will be 5 days and 2 hours (previous one), and the rest will be counted as Istihaadha.

NOTE: The dates of those days when the Haidh or Tuhur start or end are written twice, for easier reference. As we had done in the chart above, the dates of the 6th and 21st are recorded twice.

THE LAWS REGARDING A MUSTAHAADHA (WOMAN WHO HAS ISTIHAADHA)

There are three types of Mustahaadha:
1. Mubtadi`a
2. Mu`taada
3. Dhaala

MUSTAHAADHA-E-MUBTADI`A - For that woman who, from the first time she bleeds, never had a Tuhur-e-Saheeh. This type of woman is classified into a few categories:

1. Since the time of the beginning of Haidh, a woman never had a full fifteen days of Tuhur between two bleedings.

The ruling regarding such a woman is that from the first bleeding she will count ten days as Haidh and twenty days as Tuhur. This will continue as long as the blood continues. [Barkawi, page 94]

2. A woman bleeds for the first time for more than ten days and then she has a Tuhur-e-Taam duration of fifteen days or more, where after again she bleeds (however, since the beginning of this Tuhur was in Istihaadha, it will not be a Tuhur-e-Saheeh). Now in this case, if the total sum of the bleeding days and Tuhur days tallies to 30 days or less, then she must regard the first ten days as Haidh and the next twenty as Tuhur. This will continue until such a time that her bleeding continues in this fashion.

Example: A woman sees blood for eleven days and then she is Paak for fifteen days. Thereafter,

the blood flowed again. in this case the first ten days will be regarded as Haidh and the rest as Tuhur. [Barkawi, page 95]

3. A woman=s bleeding and Tuhur is like that stated above (2), but this time the total sum of the bleeding and Tuhur is more than 30 days. In this case, the first ten days will be regarded as Haidh and from the eleventh day until the end of her Tuhur duration will be regarded as Paaki. If she now bleeds continuously thereafter, then the first ten days of the bleeding will be regarded as Haidh and the next twenty as Tuhur. This will be the case as long as the bleeding continues.

Example: A woman bleeds for eleven days and thereafter has Tuhur for twenty days. Thereafter, her bleeding continued. In this case her Haidh will be 10 days and her Tuhur will be 21 days. After this, it will be regarded as ten days Haidh and twenty days Tuhur, as long as the blood continues to flow. [Ibid.]

4. A woman bleeds for ten days or less, but it is not less than three days. Thereafter she experiences two durations of Tuhur, in such a way that between these two there was not a complete period of Haidh (i.e. the Haidh was less than three days). Then after the second Tuhur the blood flowed continuously. The ruling for such a case is this that the time she saw the first blood, this will be regarded as her habit and the balance of the month will be regarded as her Tuhur. Now, as long as the blood continues to flow, this habit of hers will be considered. [Barkawi, page 95]

Example: A woman sees blood for three days and then has fifteen days of Tuhur. Then she again sees blood for one day and has fifteen days of Tuhur. Thereafter, the blood flows continuously. Hence, her habit will now be considered as 3 days Haidh and 27 days Tuhur. this habit will be considered as long as her blood continues to flow.

QUESTIONS #2

Question 1:
7 (b)...................18 (t)...................2(b)..............16 (t) .... then blood flows continuously

Question 2:
15 (b)..................17 (t).................6 (b)..........................11 (t)....................5 (b).............
14 (t)...................3 (b).................In this way a woman continues.

Question 3:
13 (b)...................16 (t)................3 (b).........................4 (t)......................
2 (b)......................10 (t)......................In this fashion the blood flows.

Question 4:
11 (b)........................14 (t).............................Then blood flows continuously.

Question 5:
10 (b)...................20 (t)......................1 (b).................19 (t).......Then blood flows continuously.

MUSTAHAADHA-E-MU`TAADA - That woman who experiences a proper habit for Haidh and Tuhur prior to her blood starting to flow continuously.
Now after the blood starts to flow continuously, her Haidh and Tuhur will be considered according to her normal habit, as long as the habit of her Tuhur is less than six months.

Example: A woman bleeds for three days and has Tuhur for 16 days. Thereafter she bleeds continuously. Now, her habit will be three days Haidh and 16 days Tuhur.

However, for that woman whose Tuhur duration was more than six months prior to the blood continuously flowing (albeit a rare occurrence); then in such a case the preferred opinion is that this woman=s Haidh habit will be as it was first time, but her Tuhur habit will be counted as being two months. This habit will be considered for her as long as the blood continues to flow. [Barkawi, page 93]

NOTE: We will discuss the rulings of a Mustahaadha-e-Dhaala later, Insha-Allah.

THE LAWS REGARDING HAIDH

THE LAWS REGARDING SALAAT

1. During the period of a woman=s Haidh, it will be incorrect for her to perform Salaat, for such a woman Salaat is completely forgiven. after the completion of her Haidh, she does not have to make Qadha (i.e. she does not have to repeat the missed Salaat). [Bahishti Zewar, page 179]

2. If a woman=s Haidh starts whilst she is busy in Fardh Salaat, then that very Salaat is also forgiven, and she will not have to repeat that Salaat upon attaining Paaki. [Bahishti Zewar, page 179]

3. If a woman=s Haidh starts whilst she is busy in Nafl or Sunnat Salaat, then she will have to repeat that Salaat upon attaining purity. [Ibid.]

4. If a woman=s Haidh started at the ending of that Salaat=s time and she did not yet perform that Salaat, then that Salaat will be forgiven. [Ibid.]

5. If a woman bleeds for a day or two then it stops, in such a case she will not have to take a bath, she merely has to make wudhu and perform Salaat (nevertheless, it is Waajib that she wait until the end of the Mustahab time of the Salaat, just in case the bleeding starts again). [Bahishti Zewar, page 180 /Shaami, page 294]

If a woman bleeds before fifteen days pass, then she must know that all this time will be regarded as the period of bleeding (since, if the duration of Paaki between two bleedings is less than fifteen days, then all this time she will be regarded as having bled continuously). Now considering the above-mentioned laws she will regard the days of her Haidh accordingly, i.e. if she is a Mubtadi`a, ten days will be regarded as Haidh and if she is a Mu`taada, then her normal habit will be considered as Haidh. Thereafter, she will have to repeat all those Salaats, which she

read without having taken a bath, after this time. She will now have to take a bath and perform her Salaats. However, a Mu`taada must take a bath after her normal habit period had passed and a Mubtadi` must take a bath after ten days, as a precautionary measure, so that no Salaat has to repeated.

If a complete duration of fifteen days passes in between and no blood flows in this time, then she must know that this (i.e. any bleeding for less than three days thereafter), is not Haidh but Istihaadha. So, if she did not read her Salaat when the blood came for one or two days, then she must repeat them (make Qadha). [Bahishti Zewar, page 180]

6. If a woman=s habit was five days and her bleeding stopped after four days, then it will be Waajib for her to perform her Salaat (from the fifth day). [Ibid.]

7. A woman has a habit of bleeding for three days. Now, on a certain month she continues to bleed more than three days. She must not take a bath and not perform Salaat. If the bleeding stops before ten days then, all the Salaats, until then are forgiven and she does not have to repeat them. She should now know that her habit has also changed.
If, the bleeding only stopped after eleven days (i.e. it continues r more than ten days), then she should now that her Haidh was only for three days and the rest was Istihaadha. On the eleventh day, she must take a bath and repeat the Salaats missed for the last seven days. [Ibid.]

NOTE: Although this mas`ala had passed in the discussion of a Mu`taada, nevertheless, it is repeated here since we are now discussing the laws of Salaat, and also we are indicating to its importance.

8. If a woman has Haidh for less than ten days and her bleeding stopped at such a time that there is very little time left for a particular Salaat. The time left is such that, if she has to take a quick bath, and thereafter, she has just enough time to start her Salaat and say only AAllaahu Akbar@ once, then that particular Salaat is Waajib for her. She will have to repeat that Salaat (make Qadha of it). However, if the time she has available after the bleeding stops, is even less than all this, then that Salaat is forgiven. [Ibid.]

9. If after a woman stops bleeding and she takes a quick bath, she begins her Salaat and says AAllaahu Akbar@, and then the time for that Salaat expires, she must continue with the Salaat and complete it. In this case she will not have to make Qadha.
However, if the Salaat in question is the Fajr Salaat, and after she begins it, the sun rises, she will have to repeat that Fajr Salaat.

10. If a woman=s bleeding stops after a full ten days and nights, and she has just enough time at the end of her bleeding to say AAllaahu Akbar@, and nothing more, not even to take a bath, then that Salaat (in whose time this occurred) will become Waajib upon her. She has to compulsorily repeat it. [Bahishti Zewar, page 181]

11. The law regarding that woman who starts bleeding before her normal habit, has already passed in the preceding pages.

12. It is Mustahab for that woman who is in the state of Haidh, to make wudhu at the time of every Salaat and sit in her normal place of Salaat at home and recite ASubhaanallaah@, ALaa Ilaaha Illallaah@, Durood Shareef and Asthaghfaar, for as long as she would normally take to complete her Salaat. She should do this in order to maintain the habit of Salaat. [Umdatul Fiqh, page 247 / Barkawi, page 110]

13. A woman who bleeds for the first time and stops bleeding (becomes Paak) before ten days are complete, and the one who has a normal habit stops bleeding (becomes Paak) before her normal habit completes, must not wait until the Makrooh time for that Salaat (in which the bleeding stopped), to take a bath and make wudhu (i.e. she must take a bath and perform her Salaat at the end of the Mustahab time of that Salaat). [Umdatul Fiqh, page 250 / Barkawi, page 93]

THE LAWS REGARDING ROZA (FAST)

1. It is incorrect for a woman to keep fasts during the period of her Haidh. however, after she attains purity, she must make Qadha of the missed fasts, since fasts are not forgiven, even in the state of Haidh. [Bahishti Zewar, page 179]

2. If a woman=s Haidh starts halfway during a fasting day, then her fast breaks and she has to compulsorily repeat that fast after she attains purity. [Ibid.]

3. If a woman=s Haidh starts during a Nafl fast, then too she has to repeat that fast. [Ibid.]

4. If a woman=s bleeding stops during the month of Ramadaan in the daytime, then she cannot eat or drink anything for the rest of the day. she has to compulsorily remain like a fasting person until the time of Iftaar (breaking of fast). However, this day will not be counted as a fast for her, she has to compulsorily repeat it after Ramadaan. [Bahishti Zewar, page 181]

5. If a woman=s bleeding stopped in Ramadaan, after a full ten days and nights in the morning just before Subh-e-Saadiq, and she did not even have enough time to say AAllahu Akbar@, then too, the fast for that day is binding upon her, she has to compulsorily keep it. [Ibid.]

6. If a woman=s bleeding stops (in Ramadaan) during the night-time, and she has enough time to just have a quick bath, but there is no time to even say AAllaahu Akbar@, then too the fast for that day is binding upon her. [Ibid.]

7. If there was just enough time for her to have a quick bath (after the bleeding stopped), and not even a second more than that, but she did not take a bath, then too, she cannot break her fast, in fact, she has to compulsorily start her fast and bath later. (One must remember that Salaat without taking (Fardh) bath is not permissible, but a fast will be correct even if one is in need of a Fardh bath). [Ibid.]

8. However, if a woman has a night left which is even less than that, i.e. she does not even have time to take a quick bath, then that morning=s fast will not be permissible for her to

keep. But she must pass the entire day just like a fasting person and not eat or drink. After Ramadaan, she must compulsorily repeat that fast. [Ibid.]

LAWS REGARDING THE RELATIONSHIP BETWEEN HUSBAND AND WIFE

1. It is not permissible for a husband and wife to have conjugal relationship whilst the wife is in a state of Haidh. [Bahishti Zewar, page 179]

2. It is permissible for a husband to eat, drink, sleep beside and even to fondle his wife during her state of Haidh. However, it is not permissible for him to derive any pleasure from that part of her body between her navel and knees. [Bahishti Zewar, page 179/ Umdatul Fiqh, page 249]

3. It is not permissible for a man to touch his wife=s body (when she is in Haidh), from her navel to her knees, with any part of his body, regardless, of whether he experiences lust or not. Nevertheless, if she has a cloth covering that part of her body, through which he cannot feel any heat from her body (at this portion), then it will be correct for him to touch her. [Umdatul Fiqh, page 249 / Shaami, page 292]

4. It is also not permissible to look at the wife=s body from the navel to the knees (during Haidh). [Shaami, page 292]

5. If a man cannot control his passions and there is an overwhelming fear that he may indulge in intercourse with his wife (during her being in a state of Haidh), then they must not even sleep on one bed. [Umdatul Fiqh, page 249]

6. If there is even a slight fear of the husband giving in to his passions, then it will be a sin and reprehensible for them to sleep on one bed. [Ibid.]

7. The man who indulges in intercourse with his wife, during her state of Haidh, knowing it to be Haraam, has committed a Major sin. He is now regarded as a great sinner. Besides making sincere Tawbah and Istighfaar, there is no other recourse for him. [Umdatul Fiqh, page 249 / Shaami, page 297]

8. (If the above occurs then) It is Mustahab to give one Dinaar (gold coin) of 2 a Dinaar in Sadaqah. (i.e. If intercourse takes place during the initial stages of Haidh, when the blood is red, then one Dinaar must be given and if the intercourse takes place when the woman is completing her Haidh, when the blood is yellowish, the 2 a Dinaar has to be given. Apparently, this act of giving the Sadaqah, is the duty of the man and not the woman). [Ibid.]

NOTE: A Dinaar is equal to 4.74 grams of gold and 2 a Dinaar is equal to 2.187 grams of gold.

9. If a man commits intercourse with his wife whilst she is in a state of Haidh, and he is unaware that it is Haraam, or if he does it in a state of forgetfulness, then it will not be regarded as a major sin and he will be forgiven. [Shaami, page 297]

10. It is Waajib for a woman to take a bath when her Haidh ends. However, if a woman bleeds for a full ten days, then it will be permissible for her to have intercourse with her husband before taking a bath. That is, it is not necessary to first take a bath in order to have intercourse, if the bleeding was a full ten days. This will apply to one who experiences bleeding for the first time or for the one who has a normal habit. Nevertheless, it is Mustahab not to have intercourse until one has taken a bath. [Umdatul Fiqh, page 249 /Shaami page 294]

11. If a woman=s bleeding stopped before ten days, and she bled for the full time of her normal habit, then intercourse will only be permissible after she has taken a bath. [Bahishti Zewar, page 180]

12. If a woman did not take a bath (after the completion of her Haidh), and one Salaat time passed, in that it became Qadha, then it will be permissible for her to have intercourse, but not before that (i.e. a Salaat time passing). [Ibid.]

13. If a woman=s Haidh ended at the time of Chaasht (mid-morning), and she did not take a bath. Now, until such time that Zuhr Salaat does not expire (i.e. the time for Asr has not yet come), it will not be permissible to have intercourse with her. the reason being that the time before Zuhr is >Muhmal= (i.e. no Salaat is due at this time).

    Similarly, if her Haidh ends just before sunrise, and she does not have enough time to take a quick bath and say AAllaahu Akbar@, then until the time for Zuhr Salaat does not expire or until she does not take a bath, intercourse with her will be Haraam. [Umdatul Fiqh, page 249 / Shaami, page 295]

14. If a woman had a habit of five days, and on a particular month she stopped bleeding after four days. It will now be Waajib for her to take a bath and perform her Salaats. However, until the full five days does not pass, she cannot have intercourse, because there is a possibility that the bleeding comes again. [Umdatul Fiqh, page 250 / Shaami, page 294]

THE LAWS REGARDING TILAAWAT OF QUR`AAN, ZIKR AND DU`AA

1. It is Haraam for a woman in the state of Haidh to recite any part of the Qur`aan with the intention of Tilaawat, regardless of whether it is an entire Aayat or just a part of it. [Umdatul Fiqh, page 247/ Shaami, page 293]

2. If she reads any part (of an Aayat) as a du`aa, Thanaa or when beginning any work and not with the intention of Tilaawat, then it will be fine. For example, if she says AAlhamdulillah@ as a form of Shukr (thanks), or she says ABismillah@, when beginning to eat. [Umdatul Fiqh, page 247 / Fataawa Aalamgiri, page 38]

3. It will not be Haraam if any part of an Aayat comes to the tongue whilst talking etc. For example, if she says AThumma Nadhar@ or ALam Yulad@. [Ibid.]

4. For such a woman (in Haidh) it will also not be correct for her to recite the Qur`aan, even if she gargles her mouth. This is the correct view. [Ibid.]

5. If a woman who is teaching the Qur`aan, is in a state of Haidh, then she must read in such a way that she does not read an entire Aayat, but rather she reads one word at a time, in such a way that she stops after every word and breaks her breath. It is permissible to read the Qur`aan in >Hijj-jeh= style (i.e. to read one syllable at a time). [Umdatul Fiqh, page 248 / Barkawi, page, 112]

6. It is also permissible to read the translation of the Qur`aan, but one must be careful not to touch the Qur`aan Shareef. If the Qur`aan is only in translated form (i.e. no Arabic text), then for her to touch it will be Makrooh. [Fataawa Aalamgiri, page 39]

7. It is also not Makrooh to recite Du`aa-e-Qunoot. [Bahishti Zewar, page 183]

8. One is not prohibited from reciting such text of the Qur`aan which is also read as a du`aa with the intention of a du`aa, and not with the intention of Tilaawat. For example, to recite the entire Surah Faatiha, or to recite the du`aa ARabbana Aatina Fid Dunya....@ etc. [Bahishti Zewar, page 183]

9. It is also permissible to recite Aayatul Kursi, with the intention of du`aa. [Ahsanul Fataawa, page 71, vol.2]

10. To reply to the Azaan and to recite other such things, like Kalimah Shareef, Durood Shareef, Allah Ta`ala=s Names, Astaghfaar, etc. etc. are all permissible and correct in the state of Haidh. However, it will be better and commendable to recite all these things after making wudhu or gargling one=s mouth, nevertheless, it would also be permissible to recite them just like that. [Umdatul Fiqh, page 248 / Fataawa Aalamgiri, page 38]

11. To keep (and touch) kitaabs of Zikr, Durood Shareef, etc. is permissible and correct. [Shaami, page 293]

THE LAWS REGARDING THE MUSJID

1. It is Haraam to enter the Kaaba Shareef and Musjid-e-Haraam in the state of Haidh. [Umdatul Fiqh, page 247 / Fataawa Aalamgiri, page 38]

2. In this state it will be Haraam to enter any Musjid. This applies regardless of whether she enters merely for sitting therein or just to pass through. [Ibid.]

3. It will be permissible for that woman who presents herself for Ziyaarat at the Mubarak Rowdha of Rasulullah (sallallahu alaihi wasallam) to recite Durood and Salaam. Nevertheless, she must stand outside the Musjid for this and not enter the Musjid.

4. Places such as the Eidgah, Madressah, Khaanqah, Janaazah gah and the place in the home where a woman performs her daily Salaat, are all not in the same category as a Musjid, hence her entering these places in the state of Haidh, will be permissible. [Ibid.]

THE LAWS REGARDING SAJDAH

1. Sajdah-e-Tilaawat will not be binding upon a woman who hears the recital of a Sajdah Aayat while she is in the state of Haidh. Even if she reads it herself, then too the Sajdah will not be binding upon her. [Barkawi, page 110]

2. Sajdah-e-Shukr is also not permissible during the state of Haidh. [Ibid.]

THE LAWS REGARDING I`TIKAAF

1. I`tikaaf is not permissible in the state of Haidh.
2. If a woman begins her I`tikaaf during her Paak state and during this I`tikaaf her Haidh begins, then her I`tikaaf is broken and she will only have to repeat the one day (when her Haidh began). [Ahsanul Fataawa, page 502, vol.4]

THE LAWS REGARDING THE QUR`AAN SHAREEF

1. It is permissible for a woman in the state of Haidh to look into the Qur`aan Shareef. [Umdatul Fiqh, page 248 / Barkawi, page 112]

2. It is not permissible for her to touch the Qur`aan Shareef. [Bahishti Zewar, page 183]

3. If the Qur`aan Shareef is in such a cover which is not attached to it, for example, a handkerchief or a leather piece etc. , and this cover is not stuck or joined to the Qur`aan then it will be permissible to touch it. If this cover is stuck or joined to the Qur`aan Shareef, then it will not be permissible to touch this Qur`aan. [Umdatul Fiqh, page 248 / Barkawi, page 113]

4. According to the correct view, it will also not be permissible to touch that part of the pages of the Qur`aan Shareef (the corners) whereupon nothing is written. [Umdatul Fiqh, page 248 / Shaami, page 293]

5. It is also not permissible to touch the Qur`aan Shareef with that part of any clothe which is worn, for example, the front part of one=s dress, sleeves, edge of scarf etc. [Umdatul Fiqh, page 248 / Bahishti Zewar, page 183]

6. However, it will be permissible to touch the Qur`aan Shareef with that part of one=s clothing which is not worn, for example, handkerchief etc. [Umdatul Fiqh, page 248/ Shaami, page 293]

7. Although it will be permissible to touch other Deeni kitaabs, like Hadith, Fiqh etc. it is undesirable to do so. If any Aayat or part of the Qur`aan is written in any such kitaab, then it will not be permissible to touch it. [Ahsanul Fataawa, page 36 and 71, vol.1]

8. It will be permissible for those women who attend Tablighi programs to read from >Fadhaa`il-e-A`maal=. [Ahsanul Fataawa, page 71, vol.1]

9. It will be permissible to touch those Tafseer Kitaabs which have more Tafseer and less

Qur`aanic text, otherwise not. [Ahsanul Fataawa, page 36, vol.1]

10. If any part of the Qur`aan is written upon a coin, plate, frame, Taaweez, etc., then although it will not be permissible to touch the actual text of the Qur`aan, it will be permissible to hold the sides and to carry such items. [Shaami, page 293 / Umdatul Fiqh, page 248].

11. It will be Makrooh to write such text which has some part of the Qur`aan therein, even though one does not read it. [Umdatul Fiqh, page 248 / Fataawa Aalamgiri, page 39]

12. It is not permissible for a woman in the state of Haidh to write the text of the Qur`aan Shareef. However, if she writes without her hand touching the Qur`aan, and she merely touches the pen and writes, then although this would be permissible in times of necessity, it is undesirable. [Ahsanul Fataawa, page 36, vol.1]

THE RULES REGARDING HAJJ AND UMRAH

1. A woman in the state of Haidh ca perform all the rituals of Hajj, except that she cannot make Tawaaf of the Kaaba Shareef, because Paaki is a condition for the Tawaaf, and also to perform the Tawaaf one has to enter the Masjid-e-Haram, and this is also not permissible for Haa`idha (woman in the state of Haidh) to do. [Irshaadus Saari, page 112]

2. If a woman experiences Haidh whilst she is on the way for Hajj, then she must still don the Ihraam and if the opportunity is available, then she must take a bath. however, this bath will not render her Paak, it will be merely for her cosmetic cleanliness. Such a condition was experienced by Hadhrat Aisha (radhiAllaahu anha). [Fathul Qadeer, page 338, vol.1]

3. If she reaches Macca Shareef in such a condition, then she will not make the Tawaaf-e-Qudoom. Yes, if she attains purity and there is an opportunity, then she will do this Tawaaf. If she does not get this opportunity and the rituals of hajj have commenced, then this Tawaaf will be forgiven for her.

4. Similarly, if she experiences Haidh when she is about to leave Macca Shareef, then she will not make the Tawaaf-e-Widaa. She may proceed for home without having made this Tawaaf. It will be forgiven for her. Such an episode was experienced by Hadhrat Safiyyah (radhiAllaahu anha). Shaami, page 468/ Mishkaat, page 234]

5. The Tawaaf-e-Ziyaarat (which is a Fardh Tawaaf), will not be forgiven for a woman who is in the state of Haidh, She will have to wait in Macca Shareef, until she attains purity, where after, she has to perform this Tawaaf. Without performing this Tawaaf a woman=s Hajj is incomplete and she cannot come out of Ihraam.

6. There will be no Damm (penalty) for that woman who delays her Tawaaf-e-Ziyaarat due to Haidh or Nifaas. [Irhshaadus Saari, page 235]

7. If a woman experiences her Haidh whilst she is busy with a Tawaaf, be it a Fardh, Waajib or Nafl one, she has to compulsorily leave the Musjid. It will be a sin for her to remain in

the Musjid or to complete it.

8. If she had already made four or more >Shawts= (circumambulations), then that Tawaaf will be regarded as having been completed, and she must give Sadqah for the balance Shawts. If she made less than four Shawts, then that Tawaaf is incomplete, and she has to compulsorily repeat it after attaining purity.

NOTE: The Sadqah is that she must give the equivalent of 2 Saa` wheat or one Saa` barley (A Saa` is approximately 3 2 kg.)

9. If a woman completes the whole or most of the Tawaaf in the state of Paaki and then her Haidh starts, and she still has to make Sa`ee of Safa and Marwah, then she may do so, since Tahaarat is not a condition for Sa`ee. She may leave out the two Rakaats of Salaat which have to be read after the Tawaaf.

10. To don the Ihraam of Umrah during the state of Haidh is also correct. However, Tawaaf in this condition is not permissible. If she made most of her Tawaaf or the whole Tawaaf in the state of Paaki and thereafter her Haidh starts, she can complete the Sa`ee in this state, but omit the two Rakaats of Tahiyatut Tawaaf.

11. If a woman dons the Ihraam of her Umrah and then experiences Haidh, and she does not get the opportunity to complete the Umrah, until such time that the rituals of Hajj have begun, then she must remove the Ihraam of Umrah and don Ihraam for Hajj and begin her Hajj. After the completion of her Hajj, she must make Qadha of the Umrah and give one Damm for breaking the Ihraam of Umrah. Such an episode was experienced by Hadhrat Aisha (radhiAllaahu anha).

NOTE: She should open the Ihraam of her Umrah in the following manner: She must undo her hair and comb it with the intention of opening her Ihraam.

NOTE: Damm is that she give one goat (or sheep) or a 7^{th} portion of a large animal.

12. According to the rule, those Shawts that were completed (if more than four), are considered. However, it will be better to repeat these Shawts, and in this way it will also not be necessary to give Sadaqah in lieu of them.

THE RULE REGARDING TALAAQ AND IDDAT

1. The Iddat of that woman who experiences Haidh, is three Haidhs after the execution of the Talaaq. [Shaami, page 505, vol. 3]

2. If the woman who is so young that she does not get Haidh or she is so old that she does not experience Haidh anymore, was issued with Talaaq, her Iddat will be the passing of three months. [Shaami, page 507, vol.3]

3. If the Haidh of a young woman stops indefinitely, then if such a woman is given Talaaq, and in order for her to pass an Iddat, she must undergo some treatment for her Haidh to

occur. If, even after medical treatment, she does not experience Haidh, then in dire circumstances, the ruling of one year Iddat will be given for her. (In such circumstances one must consult with the Ulama for a proper ruling). [Ahsanul Fataawa, page 435, vol.5]

4. It is a sin for the man to issue a Talaaq whilst the woman is in the state of Haidh, nevertheless, the Talaaq will be effective. When calculating the Iddat, the Haidh wherein the Talaaq was issued will not be considered, she will count the three Haidhs that follow thereafter. [Fathul Qadeer, page 338, vol.3 / Shaami, page 505, vol.3]

MUSTAHAADHA-E-DHAALA

The third type of Mustahaadha is that woman who was a Mu`taada, and then her blood started flowing continuously (i.e. her Istihaadha began), and she forgot her previous habit. This type of person is called a Dhaala (one who forgot her habit). A Dhaala is also known as Mutahayyarah, Naasiya and Mudhilla.

WARNING

We have mentioned previously that it is Waajib for a woman to remember and make note of her habit, otherwise, her condition will become a very complex and complicated one. One may ascertain this from the forthcoming Masaa`il. Therefore, one is urged to remember and make a note of one bleeding habit.

THE TYPES OF DHAALA

There are three types of Dhaala:
1. One who forgets both, the time when due and the duration

That woman who has forgotten when her Haidh falls due and she also forgot how long her habit is for, is known as a A*Dhaalatun Bil Adad Wal Waqt*@.

2. One who forgets the time due

That woman who forgets when her Haidh falls due but she does remember for how long her habit lasts, is known as A*Dhaalatun Bil Waqt*@.

3. One who forgets the duration

That woman who remembers when her habit is due, but she forgets for how many days her habit lasts, is known as A*Dhaalatun Bil Adad*@.

We will now, Insha-Allaah, discuss each one.

THE LAW REGARDING THE ONE WHO FORGETS BOTH, THE TIME WHEN DUE AND THE DURATION

That woman who has forgotten when her Haidh falls due and she also forgot how long her habit is for must think deeply and try to figure out her habit. Just like how a person who wants to figure out the direction of the Kaaba will contemplate on the correct direction and how a person who has forgotten the number of Rakaats read will contemplate on how many Rakaats he/she has read, in the similar way this woman must sit and contemplate. And if she arrives at an overwhelming possibility, then she must consider this overwhelming thought that she has arrived at with regard to the date and duration of her habit. Now she will be considered as a Mu`taada and all the laws pertaining to a Mu`taada will apply to her. [Barkawi, page 99]

If this woman does not arrive at any overwhelming thought with regard to the date and duration of her habit, then the situation will become a very precarious one, in that there will be a doubt that each day she passes in this condition, there will be a possibility that day could be regarded as Haidh or Tuhur. Until such time that her bleeding continues, this doubt will remain. The Fuqaha have formulated a few laws regarding such a woman, and these are listed hereunder. The laws regarding such a woman will be as stated hereunder, until such time that she continues bleeding.

1. She cannot enter a Musjid. Even on the occasion of Hajj, she cannot go to the Haramain Sharifain for her Salaats. [Barkawi, page 99]

2. She should not make Tawaaf. However, Tawaaf-e-Ziyaarat, since it is a condition for the validity of Hajj, must be made. She must repeat the Tawaaf-e-Ziyaarat that she made after ten days, because Haidh cannot exceed ten days, so one of the two Tawaafs that she made will have been in a Paak condition.
   Similarly, this woman must make Tawaaf-e-Sadar, because this is a Waajib, however, this will not be repeated after ten days. The reason for this is that this Tawaaf is only necessary if one is in a Paak condition, so if this woman was in fact in a Paak condition, then the Tawaaf will be valid, and if she was not in a Paak condition, then this Tawaaf was not in the first place binding upon her. [Ibid.]

3. Such a woman cannot touch the Qur`aan Shareef. [Ibid.]

4. As long as the blood of Istihaadha (of this type of woman) continues, it will not be permissible for the husband to have intercourse with her. [Ibid.]

5. Nafl Salaat and Nafl fast for such a woman will not be permissible. [Ibid.]

6. Besides Salaat, it will not be permissible for such a woman to recite the Qur`aan Shareef. [Ibid.]

7. If such a woman hears an Aayat of Sajdah, and she makes it immediately, then the Sajdah will be discharged from her. She will not have to repeat it, because if she was in fact Paak, then this Sajdah will suffice, and if she was in Haidh, then Sajdah was not in the first place binding upon her.
   If such a woman does not make the Sajdah of the Aayat she heard, immediately, but makes it at a later stage, then she has to repeat that Sajdah after ten days, because there was a possibility that she made the Sajdah in the state of Haidh. In this way the possibility of her having made the Sajdah at a time when it was not acceptable, will be removed and

there will be a surety that at least one of the two Sajdahs she had performed was in fact during a Paak period. [Barkawi, page 100]

THE LAWS REGARDING SALAAT

1. In the first two Rakaats of Fardh and in all the Rakaats of the Waajib and Sunnat-e-Muakkadah Salaats only that much Qiraat is permissible for such a woman after she reads Surah Faatiha, that will validate Salaat (i.e. she must read only one short Surah, three short Aayaat or a long Aayat equivalent to three short Aayaat). In the last two Rakaats of Fardh Salaat, she can only recite Surah Faatiha. [Barkawi, page 99]

2. She may recite Du`aa-e-Qunoot or any other du`aa. [Barkawi, page 100]

3. If a woman remembers only this much that she gets her Haidh once every month, and that sometime during the second half of the month her Haidh ends, besides this she cannot remember anything else. Therefore, she has this doubt that during the first half of the month there is a possibility that she is Paak and there is a possibility that her Haidh has begun, because if her Haidh ends in the second half of the month then it must begin sometime during the first half of the month. Therefore, during the first half of the month (from the 1st to the 15th), she would have this doubt that maybe Haidh has not yet begun therefore she is Paak, or she would think that perhaps Haidh has begun and then she would be Napaak. And in the second 15 days of the month she would have the doubt between whether her Haidh had ended or whether she is Paak. [Ibid.]

   Now we know that for a woman who is in Haidh, Salaat is not binding upon her. Therefore, in the first half of the month, where there is a doubt that Haidh started, she must make wudhu for every Salaat, because there is a possibility that she is Paak, hence wudhu is sufficient for Salaat. If her Haidh had in actual fact begun, then Salaat for her is forgiven. In the second half of the month, where there is a possibility that her Haidh had ended, and we know that when Haidh ends a woman must take a bath (which is Waajib), she must take a bath for every Salaat and together with every Salaat she must repeat the previous Salaat, because there is possibility that her Haidh ended at the very last time of that Salaat, and she read the Salaat before the actual time she was supposed to have read it, hence it would not have been valid.

The Fuqaha have formulated some laws based on the above:

LAWS:

(a). For those days wherein there is a doubt regarding whether one is Paak or whether the entry of Haidh, only wudhu must be made for every Salaat.

(b). For those days wherein there is a doubt with regard to whether one is Paak or whether Haidh is ending, a bath must be taken for every Salaat and with each Salaat the previous one must be repeated.

(c). If a woman does not remember anything then too the law regarding such a woman is that

she take a bath for every Salaat and together with each Salaat she repeat the previous Salaat. [Barkawi, page 100]

4. If such a woman has any Qadha Salaats which are due upon her, then she must read them and after ten days repeat it, so that at least one of the two are definitely within a Paak period.

THE LAWS REGARDING FASTING

1. She will keep every fast in Ramadaan, because there is a possibility of her being Paak every day.

2. a). If a Dhaala cannot even remember whether she used to get her Haidh every month or not and she cannot remember whether it started during the day or night, or if she can only remember that the start of her Haidh used to be during the daytime, then in such a case she must keep all the fasts of Ramadaan and after leaving out the fast of Eid day (which is Haraam to keep, anyway), she must keep 32 Qadha fasts from the 2nd of Shawwal, regardless of whether Ramadaan had 29 or 30 days. If she does not start her Qadha fasts immediately after Ramadaan, then if Ramadaan was 30 days, she will keep 38 Qadha fasts, and if Ramadaan was 29 days, she will keep 37 Qadha fasts. [Barkawi, page 101]

Explanation: Because such a woman does not remember anything, there is a possibility that each day can be a Paak day or a Napaak day, we will therefore take into consideration a precautionary measure and try to establish the maximum number of days that she may be Napaak in Ramadaan. In this way she has to make Qadha of all these days. Therefore, we will consider the maximum number of days that she can be Napaak and the least number of days that she could be Paak.
Therefore, if we assume that her Haidh started on the first of Ramadaan in the morning and the most it could go to would be ten days, hence ending on the 11th of Ramadaan in the morning. The minimum duration of Tuhur would be fifteen days, hence she would remain Paak until the morning of the 26th Ramadaan, this is assuming she passed a full fourteen days in Paaki and 2 of the 11th and 2 of the 26th. Now, her Haidh began again. So in this way she only received 14 days in Ramadaan wherein she was Paak (for the entire day). Hence, if Ramadaan had 30 days then she had 16 days of Napaaki, and if Ramadaan had 29 days then she had 15 days of Napaaki. Now she has to make the Qadha of those days.

If she keeps the Qadha immediately after Ramadaan: If the woman starts her Qadha fasts immediately after Eid (on the 2nd Shawwal), then considering our assumption of above, she had started her Haidh on the 26th Ramadaan in the morning. Now if Ramadaan had 30 days, her Haidh would end in the morning of the 6th Shawwal. She remained in Tuhur from the 6th Shawwal until the 21st morning (15 days). Hr Haidh now begins on the morning of the 21st Shawwal and ends on the 1st Zil Qa`dha in the morning (i.e. assuming Shawwal had 30 days). Now her Tuhur will again begin.
So if she keeps 32 fasts from the 2nd of Shawwal, then she will definitely get 16 days of Paaki in between (where the fasts will be valid). That is, she will be Paak (based on our assumption) from the 7th Shawwal to the 20th Shawwal (14 days) and then again on the 2nd and 3rd Zil Qa`dha (2 days).

The above will be more easily understood by studying the table given below:

TABLE #2

DATE	CONDITIO N	DATE	CONDITIO N	DATE	CONDITIO N
1ST Ramadaan	(b) started in the morning	1st Shawwal	(b)	1st Zil-Qa`dha	(b) ended in the morning
2	(b)	2	(b)	2	(t)
3	(b)	3	(b)	3	(t)
4	(b)	4	(b)		
5	(b)	5	(b)		
6	(b)	6	(b)end (am.)		
7	(b)	6	(t) start(am.)		
8	(b)	7	(t)		
9	(b)	8	(t)		
10	(b)	9	(t)		
11	(b) end(am.)	10	(t)		
11	(t) start(am.)	11	(t)		
12	(t)	12	(t)		
13	(t)	13	(t)		
14	(t)	14	(t)		
15	(t)	15	(t)		
16	(t)	16	(t)		
17	(t)	17	(t)		
18	(t)	18	(t)		
19	(t)	19	(t)		
20	(t)	20	(t)		
21	(t)	21	(t) end (am.)		
22	(t)	21	(b)start(am.)		

23	(t)	22	(b)		
24	(t)	23	(b)		
25	(t)	24	(b)		
26	(t) end (am.)	25	(b)		
26	(b)start(am.)	26	(b)		
27	(b)	27	(b)		
28	(b)	28	(b)		
29	(b)	29	(b)		
30	(b)	30	(b)		

If Ramadaan is 29 days: We have mentioned before that if Ramadaan has 29 days then the maximum possible days that she can be Napaak is 15 days. Hence, keeping in mind the above-mentioned explanation, if she keeps 32 fasts from the 2nd of Shawwal, then she will definitely get 15 days of Paaki therein. That is from the 7th of Shawwal to the 22nd will be 14 days and the 3rd days of Zil-Qa`dha (i.e. assuming there are 30 days in Zil-Qa`dha).

If she keeps the Qadha after break in between Ramadaan and Shawwal: If a woman keeps her Qadha fasts some time after Ramadaan, then we will have to calculate the maximum number of fasts she has to keep in order to remove the doubt and be certain that they were kept during her Paak period.

Therefore, from the day she begins her Qadha fasts, we will assume that her Haidh is beginning on that day. Study the following table:

QADHA FAST	CONDITION	QADHA FAST	CONDITION
1ST	(b) started	21	(t)
2	(b)	22	(t)
3	(b)	23	(t)
4	(b)	24	(t)
5	(b)	25	(t)
6	(b)	26	(t) ended
7	(b)	26	(b) started
8	(b)	27	(b)
9	(b)	28	(b)

10	(b)	29	(b)
11	(b) ended	30	(b)
11	(t) started	31	(b)
12	(t)	32	(b)
13	(t)	33	(b)
14	(t)	34	(b)
15	(t)	35	(b)
16	(t)	36	(b) ended
17	(t)	36	(t) started
18	(t)	37	(t)
19	(t)	38	(t)
20	(t)		

From the above chart, this much is clear that if one keeps 38 fasts, then from that atleast 16 will be certainly during one=s Paak days, i.e. from the 12th to the 25th is 14 fasts and then the 37th and 38th fast totals 16. and if one keeps 37 fasts, then 15 will certainly be during one=s Paak days.

2. b). If a Dhaala remembers this much that her Haidh starts at night, and besides this she remembers nothing else, then if Ramadaan has 30 days, she has to keep 25 Qadha fasts, regardless of whether she keeps them immediately after Ramadaan or afer a while. [Barkawi, page 102]

Explanation: Because she remembers that her Haidh begins during the night, then we will assume the following that she got her Haidh during the night of the 1st of Ramadaan. Here again we will assume the maximum amount of days for Haidh (10 days) and the minimum number of days for Paaki (15 days).
Therefore, the most days she will get in Ramadaan of Paaki, will be 15 days, i.e. from the 11th to the 26th, and since she attained Paaki in the night, the fast of the 11th will be complete and correct. So, if there are 30 days in Ramadaan, she will have got 15 days in which she would be Napaak, and these she will have to make Qadha of.
If she keeps her Qadha immediately after Ramadaan, and if we take into consideration the above-mentioned calculations, then if she keeps 19 fasts, 15 of them will be during her Paak days. According to the above calculations, from the 6th of Shawwal to the 21st, will be her Paak days, and here 15 Qadha fasts will be acceptable. therefore, if she keeps 19 fasts from the 2nd of Shawwal until the 20th, the 15 Qadha fasts of hers will come in this period.
However, since we are never certain of the correct dates of a Dhaala, we will have to assume such dates wherein, there is maximum precaution. we will have to derive such dates in which we have the maximum possible days of Napaaki and minimum possible days of Paaki, so that we can be very certain that at least in this way there will be certainty that her Qadha fasts were kept in a

safe period.
Now, if we assume that the Paaki of a Dhaala begins on the 6th of Ramadaan, it will be as though she spent the first six days in Napaaki. Now after 15 days, on the night of the 21st Ramadaan, her Haidh begins again and it lasts until the 1st of Shawwal. Hence, if she begins keeping her Qadha from the 2nd of Shawwal, then after she keeps a full 25 days of fasts, there will be a certainty of at least 15 fasts coming in a Paak period, i.e. from the 2nd to the 15th will be 14 fasts and one on the 26th. [Barkawi, page 103]

NOTE: Those days that are highlighted are days wherein fasts are not acceptable.

CHART # 4

DATE	CONDITION	DATE	CONDITION
1ST Ramadaan	(b)	1st Shawwal	(b) ends at night
2	(b)	1st Shawwal	(t) starts at night
3	(b)	2	(t)
4	(b)	3	(t)
5	(b)	4	(t)
6	(b) ends at night	5	(t)
6	(t) starts at night	6	(t)
7	(t)	7	(t)
8	(t)	8	(t)
9	(t)	9	(t)
10	(t)	10	(t)
11	(t)	11	(t)
12	(t)	12	(t)
13	(t)	13	(t)
14	(t)	14	(t)
15	(t)	15	(t)
16	(t)	16	(t) ends at night
17	(t)	16	(b) starts at night
18	(t)	17	(b)

19	(t)	18	(b)
20	(t)	19	(b)
21	(t) ends at night	20	(b)
21	(b) starts at night	21	(b)
22	(b)	22	(b)
23	(b)	23	(b)
24	(b)	24	(b)
25	(b)	25	(b)
26	(b)	26	(b) ends at night
27	(b)	26	(t) starts at night
28	(b)		
29	(b)		
30	(b)		

In conclusion one should remember always such calculations must be opted for wherein Napaaki is calculated at its maximum and Paaki at its minimum.

If she keeps the Qadha after a while: If a woman begins her Qadha after a while after Ramadaan, then she will assume the night of first day when she starts, as being in Napaaki, and if Haidh is calculated at ten days, and the following 15 days is considered as Paaki, then she will have to keep all these days which will total 25 days. Hence if she kept the fasts immediately after Ramadaan, then by keeping 19 fasts, she will have got 14 fasts in a Paak state.
If we assume that her Haidh began on the night of the 6th Ramadaan and ended on the night of the 16th, then it will be that she only got 10 days of Napaaki in Ramadaan, and the balance were Paak days.
But if she kept these 10 Qadha fasts immediately after Ramadaan, then by keeping 20 fasts, she will have certainly got these 10 days therein. therefore (in such a case) she will keep 20 fasts as a precautionary measure. [Barkawi, page 103]
This will be clear in the following chart (#5). The shaded areas are days where her fasts are not acceptable.

DATE	CONDITION	DATE	CONDITION
1st Ramadaan	(t)	27	(t)
2	(t)	28	(t)
3	(t)	29	(t)

4	(t)	1st Shawwal	(t) ends at night
5	(t)	1st Shawwal	(b) starts at night
6	(t) ends at night	2	(b)
6	(b) starts at night	3	(b)
7	(b)	4	(b)
8	(b)	5	(b)
9	(b)	6	(b)
10	(b)	7	(b)
11	(b)	8	(b)
12	(b)	9	(b)
13	(b)	10	(b)
14	(b)	11	(b) ends at night
15	(b)	11	(t) starts at night
16	(b) ends at night	12	(t)
16	(t) starts at night	13	(t)
17	(t)	14	(t)
18	(t)	15	(t)
19	(t)	16	(t)
20	(t)	17	(t)
21	(t)	18	(t)
22	(t)	19	(t)
23	(t)	20	(t)
24	(t)		
25	(t)		
26	(t)		

When she keeps her Qadha fasts after a break in between: When a woman keeps her fasts after a while after Ramadaan, the she will have to keep 24 fasts. The reason is that if we assume the first of Ramadaan to be the beginning of her Haidh then she will have to keep 14 fasts (10 days at the beginning and 4 days at the end).

So when she starts keeping these Qadhas, we will assume that the first days thereof is in Napaaki and this lasts for 10 days and the following 15 days will be Paaki. So, she will keep the first ten days and the following 14 days, totalling 24 days altogether.

3. a). If the Dhaala remembers that her Haidh used to come only once every month, but she cannot remember whether it started at night or during the day. Or if she remembers that it started during the day, then she will have to keep 22 Qadha fasts after Ramadaan, regardless of whether it is joint to (immediately after) Ramadaan or after a while. [Barkawi, page 103]

Explanation: If she remembers that her Haidh came only once every month, then the most Haidh can come for in a single month is ten days. then if we assume that Haidh started on the 1st of Ramadaan and ended on the 11th in the morning, then in this way she missed out eleven fasts in Ramadaan (when she was Napaak).
Now if she keeps these fasts immediately after Ramadaan or after a while, we will assume the first days thereof to be the start of her Haidh. So the first 11 days will pass in (possible) Napaaki and if she keeps a total of 22 fasts altogether, there will be certainty that 11 days of Qadha fasts were in a Paak period.

3. b). If this woman remembers that her Haidh came only once a month and it started at night, then she must keep 20 Qadha fasts after Ramadaan, regardless of whether she keeps them immediately after Ramadaan or after a while. [Barkawi, page 104]

Explanation: We will assume the Haidh to have started on the night of the 1st of Ramadaan. Therefore until the night of the 11th Ramadaan she will have missed 10 fasts.
If we consider the above explanation (of 3 a), then by her keeping 20 Qadha fasts, ten fasts will certainly be during a Paak period.

LAWS REGARDING IDDAT

**THE DAYS OF IDDAT WITH REGARD TO RUJU`:** For that woman who is given Talaaq-e-Raj`i and she does not remember when she gets her Haidh or for how long her habit is, the husband has 39 days in which to make Ruju` (i.e. take her back into his Nikah).

Explanation: As a precautionary measure in Ruju`, we will consider the minimum number of days for Haidh and Tuhur, so that there is some certainty regarding the Ruju` taking place within the Iddat period, and to eliminate the possibility that Ruju` takes place after the actual Iddat is complete.
The least amount of days the Iddat can take place in is 39 days, because if we assume that this woman was given Talaaq in the last minute of her Tuhur, and thereafter we will calculate the passing of three Haidhs, since Iddat is the passing of three Haidhs, hence:

IDDAT: 3 + 15 + 3 + 15 + 3 = 39 days [Barkawi, page 106]

THE DAYS OF IDDAT AS FAR AS THE WOMAN IS CONCERNED:
The precautionary measure for the woman in calculating her Iddat will be that she consider the maximum number of days for her Haidh and Tuhur, so that she has some certainty that her Iddat

had in actual fact passed. Otherwise she will have the doubt that her Iddat is still not complete. Now, the maximum number of days for Haidh is ten days and there is no fixed maximum number of days for Tuhur, therefore there exists a difference of opinion between the Fuqaha regarding this. Nevertheless, the most preferred opnion for the maximum number of days for Tuhur is two (2) months.

For us now to come to the maximum number of days for Iddat, we will assume that she was given Talaaq when her Haidh had just begun, therefore, this Haidh is considered as Naaqis (for the calculation of Iddat), and it will not be included in the Iddat:

IDDAT: 10 days less one minute (Haidh Naaqis) + 2 months + 10 days (first complete Haidh)+ 2 months + 10 days (second Haidh) + 2 months + 10 days (last Haidh) = 7 months and ten days less one minute (i.e. 220 days less one minute). [Shaami, page 289 / Barkawi, page 99]

If we assume that Talaaq was given in the last minute of her Tuhur, then her Iddat will be complete after 7 months, and many Fuqaha has ruled on this. [Shaami, page 288]

RULES REGARDING THE DHAALA BIL WAQT (ONE WHO FORGETS WHEN HER HABIT FALLS DUE)

That type of Dhaala who knows her habit but has forgotten when she falls due with her Haidh, is divided into two types :

1. She is unaware which part of the month her Haidh falls due, in fact there is a possibility that her Haidh is due at any day. Such a woman is known as *Dhaalatun Bil Waqti Fi Jamee`ish Shahri* (One who forgets the time of her Haidh for the entire month).

2. One who knows which part of the month her Haidh starts, but she does not know the exact date. She is known as *Dhaalatun Bil Waqti Fi Ba`dish Shahri* (one who forgets her time in part of the month).

We will know explain the laws regarding each one in detail:

THE LAWS REGARDING THE DHAALATUN BIL WAQTI FI JAMEE`ISH SHAHRI

The laws regarding this woman is the same as that regarding the Dhaalatun Bil Adad Wal Waqt, excepting for a few slight differences.

THE LAWS REGARDING FASTING

1. a). Together with remembering for how many days her Haidh comes, she also remembers that it comes only once a month, and that its beginning is in the night, then such a woman must keep Qadha fasts for twice the number of days, she remembers her Haidh habit to be. This will be regardless of whether she keeps it immediately after Ramadaan or after a while. [Barkawi, page 104]

Explanation: If, for example, a woman remembers that she used to get her Haidh for 9 days every month and that it used to start during the night, but she cannot remember the date on which she is due nor can she remember the time, then she has to keep 18 Qadha fasts. The reason for this is that if she remembers that she only had Haidh once a month, then for the rest of the month she would be Paak. Hence, from the first day she starts her Qadha we will regard it as being her Haidh starting, then after 9 days, she will have been completed with her Haidh and started with

Paaki. In this way, after 18 days, she will have certainly got 9 days of Paaki, wherein her Qadha will be accepted. [Ibid.]

b). If she cannot remember whether she started her Haidh during the day or night, or she remembers it starting in the daytime, then in both instances she will add one day to the number of days she remembers having her habit for and multiply this total. [Ibid.]

Explanation: For example, if she remembers that her habit was 9 days and she remembers that she used to get it in the daytime, then she will have to keep 20 days Qadha. The reason for this is that if she starts her Haidh during the day of the 1st, then by the 10th of the month she will have completed the 9 days, hence this fast will also be unacceptable. In this way she will have missed 10 fasts. So she will have to keep 20 Qadha fasts in order to complete the 10 missed ones.

2. a). If she can remember the number of days of her habit but she cannot remember whether she got her Haidh once a month or more, also that her Haidh lasted for 7 days or less, and it started at night. In this case she will have to multiply the habit days by three and make Qadha thereof, whether it is immediately after Ramadaan or after a while. [Ibid.]

Explanation: For example, she remembers that her habit is three days and that it started at night. She must make 9 days of Qadha after Ramadaan. The reason for this is if we assume that her Haidh started in the beginning of Ramadaan and it lasted for three days, and thereafter she has Tuhur for 15 days, and then again Haidh. In this way she will missed 6 fasts in Ramadaan.
If she keeps the Qadha immediately after Ramadaan and starts on the 2nd of Shawwal, then until the 6th she will have got 5 days of Paaki, then the next three days will be in Napaaki and then again one day of Paaki. In total it will be 9 days. So in keeping this 9 fasts, she will have certainly got 6 days of Paaki.
If she keeps these Qadhas after a while after Ramadaan, then we will assume the first day of her Qadha as being the day of the start of her (Haidh) Napaaki. Then after this three days she will have got six days of Paaki, if she kept 9 fasts altogether. [Barkawi, page 104]

b). If she cannot remember whether she got her Haidh during the day or night, or she remembers it starting during the day, then in both instances she will add one day to her habit days and multiply this by three. [Ibid.]

Explanation: If for example, she remembers her habit to be 3 days, then she will have to keep 12 Qadha fasts to make up this amount, according to the above explained method.

c).If the days of her habit are more than seven days and she remembers it starting at night, then if Ramadaan had 30 days, she will add 15 to the numbers of days of her habit, and if Ramadaan had 29 days she will add 14 to the numbers of days of her habit. [Ibid.]

CHART # 6

DAYS OF HAIDH	TOTAL NUMBER OF QADHA	DAYS IN RAMADAAN

8	8+15=23	30
9	9+15=24	30
10	10+15=25	30
8	8+14=22	29
9	9+14=23	29
10	10+14=24	29

Explanation: If we assume a woman=s Haidh is for 8 days and she started on the first of Ramadaan. She will pass the first 8 days in Haidh and the following 15 in Tuhur. Then she will again have Haidh. So in this Ramadaan she will only have 15 days of Paaki and the rest Napaaki.

8(b)+15(t)+7(b)=30
8(b)+15(t)+6(b)=29

So, if she keeps the Qadha immediately after Ramadaan, then according to the past explanations she will have certainly got 15 days of Paaki if she kept 23 Qadha fasts.
If she keeps it after a while, then we will assume that the first day of her Qadha is the beginning of her Haidh (which will last for 8 days), thereafter she will have 15 days of Paaki. The total will be 23 days.

d).If a woman has a habit for more than seven days and if she cannot remember whether it used to start at night or during the day, or if she remembers it starting in the day, then, she must make Qadha by adding one to her habit days and adding 15 to this total (if Ramadaan is 30 days), or she must add 14 to this total (habit plus one), if Ramadaan has 29 days. [Ibid.]

Explanation: If we assume her habit to be 8 days, then (8+1+15=24), because the day her Haidh ends will not be counted a valid fast. this total can be calculated according to above examples.

LAWS REGARDING IDDAT

1. a). **The number of days in the case of Ruju`:**

If one can remember the day of Haidh, and one can also remember that Haidh comes once a month. Then as far as Ruju` is concerned we will assume the following as a precautionary measure. We will assume that Talaaq was given at the last moment of Tuhur and Haidh started immediately after that. In this way we achieve the minimum total for Iddat where after there remains no doubt that Ruju` was effected after the passing of Iddat. Hence:

IDDAT: 5+25+5+25+5=65 days

The right of Ruju` lasts for 65 days and not thereafter.

b). **The number of days as far as the woman is concerned:**

As far as the woman is concerned we will assume the maximum number of days so that we ca be sure of he passing of the Iddat safely. In order to achieve this maximum number of days, we will have to assume that the Talaaq was given when the woman=s Haidh had just begun. Therefore this Haidh will not be counted.
Now, if we say the woman had a habit of 5 days, then

IDDAT: 5 days (less one minute) + 25 + 5 (first complete Haidh) + 25 + 5 (second complete Haidh) + 25 + 5 (last Haidh) = 95 days (less one minute)

2. If a woman can remember the days of her habit, but she cannot remember how many times a month she gets Haidh for, then to estimate the Tuhur will become very difficult because there is no maximum number of days for Tuhur. Therefore, the minimum number of days (15) is used in the case of making Ruju` and in the case of where the woman is concerned, the number of days for Tuhur will be counted as 2 months. Therefore:

   a). The number of days as far as making Ruju` is concerned:-
   As a precautionary measure we will assume that Talaaq was given at the end of Tuhur, hence if Haidh is for 5 days, then:
   5 days (first Haidh) + 15 days + 5 days (second Haidh) + 15 + 5 (last Haidh) = 25

   Therefore, the husband has 25 days in which to make Ruju` and not more.

   b). The number of days for Iddat as far as the woman is concerned;-
   To calculate the Iddat for a woman, be it Raj`ee or Baa`in, the safest course to take is to calculate the maximum number of days. So in order to achieve this, we will assume that she got her Talaaq in the first minute of her Haidh. And then this Haidh will not be included in the calculation. Now, we will assume a woman=s habit to be five days:-
   5 days (less one minute - Naaqis Haidh) + 2 months + 5 days (first Haidh) + 2 months + 5 days (second Haidh) + 2 months + 5 days (last Haidh) = 6 months and 20 days (less one minute).

THE SECOND TYPE OF DHAALA BIL WAQT

That woman who knows her habit and she also remembers in which part of the month she gets her Haidh. However, she does not remember the exact date.
There are two types in this category:

1. From amongst the days she has doubt in, there is not one day of which she is certain as being one of Haidh. Or in those days wherein she has doubt, she knows that there are two or more days therein that are of Haidh.

Example: A woman knows her habit to be 3 days, but she does not know on which day of the last third of the month she gets it in. Therefore this last third of the month, in which she has doubt of the exact date of her Haidh, is three times and a bit more than the amount of her habit. There is doubt in every day thereof, as to whether it is a day of Haidh or Tuhur. She does not

have a certainty about any one day thereof.

RULING: In all those days wherein she has a doubt, she must make wudhu for every Salaat in only those days which are equal to the days of her habit (i.e. for 3 days in this case). In the remaining days she must make Ghusl (take a bath) for every Salaat. [Barkawi, page 107]

Considering the example cited above, this woman must make wudhu for every Salaat she reads from the 21^{st} to the 23^{rd}, and then until the end of the month she must make Ghusl for every Salaat.

Explanation: The reason for this is that in the first three days there is a possibility that Haidh has begun and in the balance of the days there is the possibility that Haidh had ended. This reasoning we have explained in proper detail in the section of Dhaalatun Bil Waqt Wal Adad.

An exception: There is one exception from this scenario. That is if the woman remembers when her Haidh finishes off (eg. at Asr time), but she cannot remember on which day. Then from the 24^{th} of the month until the end of the month, she must only make Ghusl for her Asr Salaat, and for the rest she needs only make wudhu. [Ibid.]

Explanation: Since she remembers that her Haidh ended at Asr time, and at the end of Haidh Ghusl is Waajib, so she has to make a Ghusl for every Asr Salaat, because it could be possible that *that* was the Asr when her Haidh had actually ended, then this Ghusl will be sufficient for attaining Paaki and for the future Salaats wudhu will be sufficient. And if her Haidh had not completed yet, then she cannot attain Paaki with even Ghusl, so she will remain in Napaaki, hence Ghusl will not be necessary.

2. If the days in which she has doubt (as to when the Haidh starts), is less than twice the number of days in her habit. In this case there is a possibility of some of the days being in Haidh. [Barkawi, page 106]

Method of calculating the exact day (of Haidh) : -
One must assume that one=s Haidh began on the first day wherein there is doubt, then count the number of days of one=s habit. Then assume the second day of doubt as being the first day of one=s Haidh. Then the third, etc. etc. In this way the possibility of one=s Haidh will be derived at. This will be more clearly understood in studying the following example:

Example 1: One=s habit is three days Haidh and one has doubt as to which days amongst the first five days of the month is Haidh. Therefore:

First possibility:	***1***	***2***	***3***	4	5
Second possibility:	1	***2***	***3***	***4***	5
Third possibility:	1	2	***3***	***4***	***5***

From this example there are three possibilities that are extracted, i.e. Haidh is assumed to be on the 1^{st}, 2^{nd} and 3^{rd} of the month. From these possibilities we see that the 3^{rd} is such a day that is certain to be from amongst the days of Haidh.

Example 2: A woman has a habit of 6 days Haidh, and she has doubt with regard the last ten

days of the month (i.e. she does not know which of the last ten days of the month her Haidh falls in). Therefore:

First Possibility:	***21***	***22***	***23***	***24***	***25***	***26***	**27**	**28**	**29**	**30**
***Second Possibility*:**	**21**	***22***	***23***	***24***	***25***	***26***	***27***	**28**	**29**	**30**
Third Possibility:	**21**	**22**	***23***	***24***	***25***	***26***	***27***	***28***	**29**	**30**
Fourth Possibility:	**21**	**22**	**23**	***24***	***25***	***26***	***27***	***28***	***29***	**30**
Fifth Possibility:	**21**	**22**	**23**	**24**	***25***	***26***	***27***	***28***	***29***	***30***

From this example five possibilities are extracted, and the 25th and 26th are extracted as certain days of Haidh.

RULING: Regarding such a woman the ruling is that on the days of certainty, she will not read Salaat and on the days preceding those days she will only make wudhu for every Salaat and the days thereafter, she will make Ghusl for every Salaat. [Barkawi, page 107]

Explanation: Considering this Ruling, in example #1 above, the woman will read every Salaat on the first and second day with only making wudhu. On the third day she will not read any Salaat. On the fourth and fifth days she will make Ghusl for every Salaat. The reason is that during the first two days there is a possibility that Haidh is beginning and in the last two days there is a possibility that it is ending.
In the second example, she will not read Salaat on the 25th and 26th. On the days preceding these she will only make wudhu for every Salaat and on the days thereafter she will make Ghusl for every Salaat.

QUESTIONS #3

Question 1: A woman has a Haidh habit for 4 days and she has a doubt regarding 10 days.
Question 2: A woman has a Haidh habit for 5 days and she has a doubt regarding 10 days.
Question 3: A woman has a Haidh habit for 7 days and she has a doubt regarding 10 days.
Question 4: A woman has a Haidh habit for 8 days and she has a doubt regarding 10 days.
Question 5: A woman has a Haidh habit for 9 days and she has a doubt regarding 10 days.

THE LAWS REGARDING DHAALATUN BIL ADAD FAQAD (ONLY HAS DOUBT REGARDING HABIT OF HAIDH)

There are two categories of that type of woman who knows when she gets her Haidh but she does not remember the number of days of her Haidh:

1. That woman who knows when her Haidh finishes off, but she cannot remember when it starts.

2. That woman who knows when her Haidh starts, but she cannot remember when it finishes off.

RULING: The ruling for the first type is that the 20 days prior to the 10 days before the finishing time is certainly one of Tuhur. The 7 days following the 20 days are days wherein there is a doubt

of Haidh and Tuhur. and the last three days are days of certain Haidh.

Therefore she will not read Salaat for the last three days. The 7 days prior to this, wherein there is a doubt as to whether Haidh had begun, therefore she will make wudhu for every Salaat. The 20 days prior to these 7 days are days wherein there is certainty of Paaki, therefore the laws of Haidh will not apply.   [Barkawi, page 107]

Explanation: Because the minimum days for Haidh is three days, and she is certain with regard to when her Haidh ends, therefore the last three days at least (prior to the time when she knows it to end) are certainly Haidh. Since she in unaware when her Haidh begins, we will assume the maximum number of days for Haidh which is ten days. Therefore there will be another seven days (added to the three of certainty) wherein there will exist a doubt as to whether they are days of Haidh or Tuhur. Besides these the first 20 days are certainly ones of Paaki.

SECOND TYPE (That woman who forgets the ending of her Haidh) :

RULING: The ruling for such a woman is that the first three days are days of certain Haidh therefore on those days the laws of Haidh will apply. The following seven days are days of doubt as to whether Haidh is ending or not, therefore she will read every Salaat with making a Ghusl prior to it.   [Barkawi, page 108]

Explanation: The start of the Haidh is known and the minimum number of days of Haidh is three days, therefore the first three days are certain to be Haidh. Because the maximum number of days of Haidh is 10 days, therefore, the next seven days are days of doubt, with regard to whether Haidh is ending, (explained above), hence, a Ghusl has to be made for every Salaat.

Important clarification:

Imaam Ahmad Ibn Hambal (rahmatullahi alaih) has opted for some ease with regard to a Mustahaadha-e-Dhaala. Therefore, if a woman is ill such that it is difficult for her to take a bath for each Salaat, then there will be some leeway for her to practise on the rulings of Imaam Ahmad (rahmatullahi alaih). **Therefore, one should consult with an experienced Mufti in this regard.**

ATHE LAWS REGARDING SALAAT FOR A MUSTAHAADHA@ AND THE LAWS OF A MA`ZOOR

Since the blood of a Mustahaadha is continuous, the question of Tahaarat arises. Because this is directly related to the laws of a Ma`zoor (an excused / exempted person), we will enumerate these laws hereunder, and the same will apply to a Mustahaadha.

MA`ZOOR

A Ma`zoor is that person, who has such an ailment that his/her wudhu does not stay intact for the duration of one complete Salaat time. That is, this ailment (exemption) lasts for such a continuous period that this person does not even find enough time during a Salaat time in which to perform his/ her Fardh or Waajib Salaat without this ailment (Napaaki) being present. For

example a Mustahaadha or a person whose nose bleeds continuously. [Shaami, page 305 / Barkawi, page 115]

THE LAWS OF A MA`ZOOR

The laws regarding a Ma`zoor are as follows:

1. When the ailment of the Ma`zoor establishes itself (i.e. a person can be classified as a Ma`zoor), then such a person=s wudhu is not broken with the continuity of the ailment. [Barkawi, page 115]

2. The wudhu of a Ma`zoor will only be broken if the time of a Salaat expires or if any other thing (besides his ailment) occurs which will break wudhu. [Shaami, page 306 / Barkawi, page 115&7]

3. If after a person is classified as a Ma`zoor and any Salaat time has to pass wherein his excuse does not remain (continuous), then such a person will no longer be classified as a Ma`zoor. [Shaami, page 305]

EXPLANATION BY MEANS OF MASAA`IL

MAS`ALA 1: It is a condition for the first time of the appearance of the ailment, that it remains continuous for the full duration of one Salaat time (i.e. One does not even get that much time in which to make a basic wudhu - wash only the Fardh parts - and read a brief Fardh or Waajib Salaat). [Aalamgiri, page 40]

MAS`ALA 2: If a person=s ailment (excuse) lasts only for part of a certain Salaat time, and not the entire time, then this person makes wudhu whilst in the state of this excuse and reads Salaat, and then the time for that Salaat expires. Now in this second Salaat time this excuse does not last for the entire time, then this person will no longer be classified as a Ma`zoor and will have to repeat the previous Salaat, since it was performed when one was without wudhu. [Barkawi, page 116]
For example, if a person=s blood of Istihaadha started flowing during the time of Zuhr Salaat, now this person will wait (for the blood to stop) until the end of Zuhr draws near. When so little time is left that one can wash the Fardh parts of wudhu and read the Fardh Salaat, then one should do so, and read this Salaat in this condition (i.e. with the excuse). Now when Asr Salaat comes, then this excuse stops during this Salaat time. Now this person will make wudhu and read the Asr Salaat and will no longer be classified as a Ma`zoor. The Zuhr Salaat must also be repeated.

**MAS`ALA 3:** If the aforegoing example, if this person remains with the excuse for the entire Asr Salaat then this person will be classified as a Ma`zoor and the Zuhr Salaat of this person will also be accepted, because since this person=s excuse remained for the entire Asr Salaat period, so the Zuhr Salaat was also included in this because that is when the blood started flowing. [Barkawi, page 116]

MAS`ALA 4: When one entire Salaat time passes in the excuse, and this excuse becomes

>established=, then it will not be necessary for this excuse to remain for the entire period of the following Salaats. In fact if the blood flows only once in the next Salaat times then too this person will still remain a Ma`zoor. [Ibid.]

MAS`ALA 5: If for example a person has an excuse of Istihaadha, then as long as the blood of Istihaadha flows this person=s wudhu will remain intact. But, if this person now gets pricked with a pin and she starts bleeding or if she goes to toilet to relief herself, then the wudhu will break, because this person=s excuse will only be the blood of Istihaadha. [Barkawi, page 117]

**MAS`ALA 6:** A Ma`zoor=s wudhu will remain as long as the time for that particular Salaat in which it was made remains. With this wudhu she can read Fardh, Nafl or any other Ibaadat. But when this Salaat time expires then the wudhu will break. [Barkawi, page 116]

**MAS`ALA 7:** If a Ma`zoor made wudhu at Fajr time then the wudhu will break with the rising of the sun, because the rising of the sun means the end of Fajr time. [Bahrur Ra`iq, page 216]

**MAS`ALA 8:** If a Ma`zoor made wudhu after sunrise, then that person can make Zuhr Salaat with this wudhu (provided of course no other thing breaks it).The reason being that no Salaat time expired from the time of making the wudhu and Zuhr Salaat time. Wudhu of a Ma`zoor will break with the expiry of a Salaat time and not with the entry of a Salaat time. Now, when the time of Asr sets in then a new wudhu will be necessary, because this wudhu broke when the time for Zuhr expired. [Shaami, page 306]

MAS`ALA 9: If a person makes wudhu and thereafter that person=s excuse establishes itself, now this wudhu will break. The reason being that the excuse was not existent prior to this wudhu, and it only surfaced after this wudhu.

**MAS`ALA 10:** If any Salaat time passes without the excuse occurring even once, then this person is no longer a Ma`zoor. From the time the excuse stops, this person is regarded as being a non-Ma`zoor. [Barkawi, page 116]

**MAS`ALA 11:** A Ma`zoor makes wudhu whilst the blood is flowing. Then whilst making Salaat the blood stops flowing, and it remains so for the entire period of the next Salaat. This Salaat must be repeated because this person=s excuse stopped from the time the blood stopped flowing and she read the Salaat with the wudhu of a Ma`zoor, hence it is invalid. [Fataawa Aalamgiri, page 41]

**MAS`ALA 12:** A Ma`zoor can make with the wudhu which was made during one Salaat time, Fardh Salaat, Waajib, Sunnat, Nafl and even Qadha Salaat, provided the wudhu was made with that excuse for which one is classified as a Ma`zoor. [Barkawi, page 116]

MAS`ALA 13:A Mustahaadha makes wudhu and after a while the blood stops flowing. During this time her wudhu breaks due to her urinating and she renews her wudhu. Thereafter her blood starts flowing again, so now her wudhu will break, because she made this second wudhu due to her urinating and not for the Istihaadha. [Barkawi, page 117]

MAS`ALA 14: A Mustahaadha makes wudhu and then her blood stops flowing. During this time

her wudhu breaks due to her relieving herself by urinating etc. Then she renews her wudhu and in the meantime the Salaat time expires, but as yet her blood did not flow. Her wudhu will not break. But if the blood starts flowing again, then the wudhu will break. UNDERSTAND THIS WELL! [Ibid.]

Explanation: If a wudhu was made due to a certain excuse then that wudhu will nit break with the repeated occurrence of that excuse. However, if a wudhu was not made due to the excuse and if the excuse surfaces thereafter, then the wudhu will break. If the wudhu was made for any other reason besides the excuse then as long as the excuse does not surface the wudhu will not break, even if the time for a Salaat expires. [Ibid.]

**MAS`ALA 15:** A Ma`zoor makes wudhu and begins Salaat. If the time for that Salaat expires whilst in Salaat, then the Ma`zoor must make wudhu again and repeat the Salaat, because the wudhu of a Ma`zoor breaks with the expiry of a Salaat time.

**MAS`ALA 16:** If a Ma`zoor makes wudhu during the time of Zuhr for the Asr Salaat then this Asr Salaat will not be valid, because this wudhu breaks with the expiry of Zuhr Salaat time. [Barkawi, page 118]

**MAS`ALA 17:** If a Ma`zoor has the ability to place a splinter or a cottonwool in the place of the excuse, thereby stopping or slowing down the flow of blood, then it will be Waajib to do so. With the sopping of the flow of blood this person no longer remains a Sahib-e-Uzar (Ma`zoor). [Barkawi, page 118 / Shaami, page 308]

**MAS`ALA 18:** If a Mustahaadha places a cottonwool (tampon) into her vagina, thereby stopping the flow of blood, then she will not be a Ma`zoor, on condition that the blood does not come out of the vagina (to the external part). Therefore, she must place this cottonwool in such a way that some part of it sticks out so that she can ascertain whether the blood is coming out or not. (Umdatul Fiqh, page 254/ Munhatul Khaaliq Alal Bahrir Raa`iq, page 216]
NOTE: The explanation of external and internal vagina was explained in the beginning of the Kitaab.

MAS`ALA 19: If some Najaasit (impurity due to the excuse) which is the size of a Dirham (old big R1 coin) or more, appears on one=s body, then if the person=s condition is such that after washing it another bit of Najaasit will again soil one=s clothes whilst in Salaat, then Salaat will be valid if read without washing this Najaasit. But if this is not the case, then it is necessary to wash this Najaasit off otherwise Salaat will not be valid. [Barkawi, page 118]

NOTE: That Najaasit which is liquid and less than the span of one=s palm is forgiven and overlooked in Salaat. If one fills one=s hand with water then the surface area of the water is what is meant by the size of one=s palm. this is what is meant by the size of a Dirham. [Footnote in Bahishti Zewar, page 122]

CHAPTER ON NIFAAS

NIFAAS

That blood which comes out of the womb via the vagina of a woman after child-birth is known as Nifaas. [Shaami, page 229]

PERIOD OF NIFAAS

The maximum time for Nifaas is 40 days. Any blood which comes out after 40 days will be classified as Istihaadha. [Shaami, page 300]
There is no minimum time limit for Nifaas. It can last for one minute also. It is also possible that there is not even a single drop of blood. [Shaami, page 299]

THE BEGINNING OF NIFAAS

If more than 2 the baby is out, and the entire body is not out as yet, then whatever blood comes now will be classified as Nifaas. The blood which comes out before 2 the baby is out will be classified as Istihaadha. If a woman is conscious and in her senses then she must read Salaat even in this state (if less than 2 the bay is out), if any Salaat is due at that time. If she does not do so she will be a sinner. If she cannot get up and read she must do so with indications (Ishaara), but she must not let the Salaat become Qadha. However, if there is a genuine fear that by her reading Salaat the baby=s life is endangered, then she must not read. [Bahishti Zewar, page 182]

If a baby is born by caesarian, then as long as no blood comes out of the vagina, the woman will not be considered as being in Nifaas. Yes, as soon as blood comes out of the vagina then Nifaas will be regarded as having begun. [Barkawi, page 82]

NIFAAS AND GHUSL

If after childbirth no blood comes out of the vagina, then Ghusl will be Waajib. If blood comes out then the Ghusl will be Waajib at the end of that bleeding. [Ibid.]

MASAA`IL OF MISCARRIAGE

1. If a woman experiences miscarriage, and if any of the baby=s limbs was formed, like the hand, foot, finger, nail, hair etc., then whatever blood flows after the miscarriage will be regarded as Nifaas. This is regardless of whether the miscarriage occurred naturally or was induced. [Barkawi, page 83]

2. If there is no formation of limbs, but only flesh or clots of blood, then the blood which flow thereafter will not be Nifaas. The resultant blood, if it can be Haidh, then it will be regarded as such, i.e. if it is not less than three days and prior to it there was Tuhur-e-Taam (at least 15 days Paaki). Otherwise it will be Istihaadha. [Barkawi, page 82]

3. If blood appeared before and after the miscarriage, and (some or all of) the baby=s limbs are formed, then the blood before the miscarriage will not be Haidh but Istihaadha, and the blood after will be Nifaas. [Aalamgiri, page 37]

4. If the baby=s limbs were not formed, then the blood which came before the miscarriage, if it can be classified as Haidh then it will be so, otherwise it will be Istihaadha. [Ibid.]

TUHUR-E-MUTAKHALLAL (The ruling of that Paaki between two bleedings)

If a woman experiences a duration of Paaki during the 40 days of Nifaas, then this Paaki will also be regarded as days of Nifaas. This is regardless of whether this Paaki lasted for 15 days, or more or less. That is, one must regard it as though the blood flowed from the first bleeding until the second bleeding continuously. For example, if a woman bled for 2 days then she had a Paaki duration of 20 days and then she bled again for 3 days. The total number of days for her Nifaas will be :- 2 + 20 + 3 =25 days Nifaas. [Barkawi, page 76]

TYPES OF NIFAAS

1. MUBTADI`A - that woman who gets Nifaas for the first time will be called a Mubtadi`a.

2. MU`TAADA - That woman who had Nifaas previously.

LAWS OF THE MUBTADI`A

1. That woman who gets Nifaas for the first time, all the blood that flows until 40 days will be regarded as Nifaas (and this will be her habit for future). [Barkawi, page 79]

2. If the blood exceeds 40 days, then her habit will be 40 days and the rest will be Istihaadha. [Bahishti Zewar, page 182]

LAWS OF THE MU`TAADA

1. If the blood comes according to her habit (as it was for her previous birth), then her habit will remain the same.

2. If the bleeding is not the same as her previous habit, and if it (this second Nifaas) is 40 days or less, then her habit will be regarded as being changed. This will be regardless of whether this new habit is less than or more than the last habit. [Barkawi, page 79]

Example 1: A woman=s habit was 30 days. Now her bleeding stopped after 20 days, so her new habit for future will be 20 days.

Example 2: A woman=s habit was 30 days. Now her bleeding stopped after 35 days,so her new habit for the future will be 35 days.

3. If the bleeding exceeds 40 days, then whatever her previous habit was, that much will be regarded as Nifaas and the rest will be Istihaadha. [Aalamgiri, page 37/Barkawi, page 78]

Example : A woman=s habit was 15 days. Now she bled for 50 days, so her habit will remain as 15 days and the rest will be regarded as Istihaadha.

NIFAAS AND TWINS

If twins are born, then the Nifaas will begin with the birth of the first twin. A condition for twins

is that there must be less than 6 months difference between the two births. For example, a woman gave birth to twins and there was a space of less than 6 months between the two births. Now we will consider the Nifaas to have begun after the birth of the first child. Now if the second was born within 40 days of the first, and the blood continued, then upto 40 days will be regarded as Nifaas. After that will be Istihaadha. If the second was born after 40 of the first then the blood after this second child will be regarded as Istihaadha and not Nifaas. She will be expected to have a bath after the birth of the second child and start her Salaat. [Barkawi, page 83]

If there is a difference of 6 months or more between the two births then they will be regarded as two separate births and each will have a different Nifaas. [Aalamgiri, page 37]

LAWS REGARDING NIFAAS

The same laws that apply with regard to Salaat, fasts, Tilaawat, etc. in Haidh will also apply to Nifaas. Therefore, those laws that applied to Salaat and fasts for Haidh which lasted for more than ten days will apply to that Nifaas which lasts for more than 40 days. Similarly, those laws that applied to Haidh which lasted for less than 10 days will apply to Nifaas which lasts for less than 40 days. Also those laws that applied to a woman who had a habit in Haidh will apply to that woman who has a habit in Nifaas.

LAWS REGARDING ISTIHAADHA WHICH IS COUPLED TO NIFAAS

1. If a woman who has a habit in Haidh has to bleed continuously after her Nifaas, then her Haidh and Tuhur will be according to her habit. If her Nifaas is the first one, then it will be regarded as being for 40 days and if she has a habit in Nifaas, then her Nifaas will be according to her habit.

Example 1: A woman has a habit if 6 days Haidh and 24 days Tuhur. Now after her first Nifaas the blood flowed continuously, so her habit for Nifaas will be regarded as 40 days. The next 24 days (after the 40 days) will be regarded as her Tuhur and the following 6 as Haidh etc.

Example 2: A woman has a habit of 5 days Haidh and 25 days Tuhur. Her Nifaas habit is 30 days. Now her bleeding flowed continuously after Nifaas, so we will consider her 30 day habit for Nifaas and then the next 25 days will be her Tuhur and the next 5 days will be her Haidh, etc.

THE LAWS REGARDING THE WOMAN WHO FORGETS HER HABIT OF HER NIFAAS

1. If a woman who forgot her previous habit for Nifaas bleeds again for Nifaas and her bleeding lasts for 40 days or less than 40 days, then this entire period will be her Nifaas. This is so because we had said earlier that whatever bleeding there is for 40 days and less for Nifaas will be Nifaas (and this will be her habit). [Barkawi, page 108]

2. If her Nifaas bleeding exceeds 40 days, then she must contemplate seriously as to what her previous habit was. Thereafter she will act on whatever her overpowering thoughts are (i.e. whatever number she derives). This will be then her Nifaas, and the rest will be Istihaadha. [Ibid.]

3. If she cannot reach any figure with regard to her previous habit, then she must make Qadha of the full 40 days Salaat, because it is possible that the last Nifaas only lasted for one minute, therefore this Nifaas will also be regarded as one minute. Precaution is Waajib with regard to Ibaadat. In this instance, 40 days of Qadha is a precautionary measure. [Ibid.]

4. If the baby was born on the first day of Ramadaan, at night, and this Ramadaan lasted for 30 days and her bleeding exceeded 40 days. She also cannot remember her last Nifaas and Haidh habit. However, she remembers that her Haidh started at night. Such a woman will have to keep 49 Qadha fasts after Ramadaan, after keeping all the fasts of Ramadaan also. This is if she keeps it immediately after Ramadaan. [Ibid.]

Explanation: Since she cannot remember the habit of her Nifaas, then it is possible that her Nifaas lasted for one minute, and considering this it follows that the entire Ramadaan went without her actually being in Nifaas, so she will fast for the entire Ramadaan. It is also possible that the entire Ramadaan she was in Nifaas, so she will have to keep the entire month of Qadha. This is necessary for precaution in Ibaadat.
Since there were 30 days in Ramadaan, therefore she will have to keep 30 days of Qadha. If she keeps these Qadhas immediately after Ramadaan, then it is possible that her Nifaas lasted until the 10th of Shawwal (this is assuming the maximum number of days for Nifaas which is 40). Therefore, there is a possibility that upto the 10th Shawwal she kept fasts in Napaaki.
Then there is a possibility of 15 days Paaki (because between Haidh and Nifaas there has to be at least 15 days Paaki). Then there is a possibility of 10 days Haidh. As a precautionary measure, we will say there are another 15 days Paaki thereafter. Now because fast could not be kept on the day of Eid, she will have to keep 49 fasts so that at least 30 days of definite Paaki come in that period.

DATE	TOTAL FASTS	POSSIBILITY OF NAPAAKI	POSSIBILITY OF BEING PAAK
2nd Shawwal to 10th	9	9 Nifaas	---------
11th to 25th	15	--------	15
25th to5th Zul-Qadha	10	10 Haidh	---------
5th to 20th	15	---------	15
	49	19	30

5. If the child was born on the first of Ramadaan during the day, and one does not remember whether the last Haidh started during the day or night or one remembers that it started during the day. In this case she has to keep 62 Qadha fasts. [Barkawi, page 108]

Explanation: In this case there is a also a possibility that the entire month was passed in Nifaas. Hence one will have to keep the 30 Qadhas of Ramadaan. Because the birth was during the day, therefore the Nifaas will have started on that day and ended on the 40th day. If 62 Qadha fasts are kept then there is a certainty that atleast 30 fasts will come in that period. This will be apparent in Chart # 7.

NOTE: The shaded areas are not liable for fasting.

DAYS OF QADHA	CONDITION	DAYS OF QADHA	CONDITION
2nd Shawwal	possibility of Nifaas	34	(b)
3	Nifaas	35	(b)
4	Nifaas	36	(b) possible end in the morning
5	Nifaas	36	(t) possible start in morning
6	Nifaas	37	(t)
7	Nifaas	38	(t)
8	Nifaas	39	(t)
9	Nifaas	40	(t)
10	Nifaas	41	(t)
11	Nifaas (possible end in morning)	42	(t)
11	(t) possible start in morning	43	(t)
12	(t)	44	(t)
13	(t)	45	(t)
14	(t)	46	(t)
15	(t)	47	(t)
16	(t)	48	(t)
17	(t)	49	(t)
18	(t)	50	(t)
19	(t)	51	(t) possible end in morning
20	(t)	51	(b) possible start in morning
21	(t)	52	(b)
22	(t)	53	(b)

23	(t)	54	(b)
24	(t)	55	(b)
25	(t)	56	(b)
26	(t) possible end in morning	57	(b)
26	(b) possible start in morning	58	(b)
27	(b)	59	(b)
28	(b)	60	(b)
29	(b)	61	(b) possible end in morning
30	(b)	61	(t) possible start in morning
31	(b)	62	(t)
32	(b)	63	(t)
33	(b)		

Because she cannot keep fast on Eid day, therefore upto the 63rd day she will have kept 62 fasts. Similarly if the Qadha fasts are kept after a while after Ramadaan, and if there were 29 fasts in Ramadaan, and she knows the habit of her Haidh, but forgets when it is due, then in such cases one should refer to the laws regarding Haidh, which had passed before and apply them here.
If anyone is in such a predicament, where one is not very certain regarding the Masaa`il, then do not apply and practise upon one=>s understanding, rather refer to an experienced Mufti.

THE LAWS REGARDING LEUCORRHOEA (DISCHARGE FROM THE VAGINA)

Leucorrhoea is when the some waterlike substance (discharge) flows from the vagina of a woman, due to some illness.
This >water= and wetness which flows out to the external vagina is Napaak. In fact, whatever flows out of the external of the vagina is considered as impure (Napaak). [Badaa`i, page 24, vol. 1]
Therefore if this touches the clothes or body then it will be Napaak. If this discharge covers an area which is equal to or more than the size of one=s palm (surface area- explained previously)), then it has to be washed before Salaat is performed. If Salaat is read with this amount of Napaaki present, then it will not be accepted. If this Napaaki is less than the size of one=s palm, then although Salaat read with it will be accepted, but to deliberately read Salaat in this manner (i.e. without washing it) will be Makrooh. [Shaami, page 316]

WHERE THIS DISCHARGE IS CONTINUOUS

If this discharge flows so incessantly, that it will be difficult to read Salaat in a state of Paaki, then such a woman will be considered a Ma`zoor. The laws regarding a Ma`zoor have already passed previously. Do refer to it.

WHEN THE DISCHARGE COMES INTERMITTENTLY

If this discharge flows intermittently, then one should not read Salaat when it is flowing, but delay the Salaat (within its permissible time), until the flow stops and one is Paak. If a woman starts her Salaat in the state of Paaki and then during the Salaat, she becomes Napaak, then her wudhu will break and she has to repeat her Salaat.

WHEN SHE IS UNAWARE THAT THE DISCHARGE HAS EMERGED (TO THE EXTERNAL VAGINA)

If a woman is unaware that the discharge has emerged from her vagina, such that she began her Salaat when she (her pad) was dry, and when she completes the Salaat she notices that the pad is wet, then as long as she is not certain that her wudhu broke in her Salaat it will be valid. [Ahsanul Fataawa, page 80, vol.2]

A METHOD OF MAINTAINING THE WUDHU

Such a woman must place a sponge (tampon!) into her vagina, so that it can absorb the wetness. As long as the wetness (discharge) does not reach that part of the sponge (tampon) which is regarded as being on the external of the vagina, she will be regarded as still having her wudhu. [Ibid.]

WHEN THE WETNESS IS SOME OTHER COLOUR

The explanation of the discharge which passed is when this discharge is white or clear in colour. If the colour is yellow, green, tan etc., then the discussion which passed in the section dealing with Haidh will apply. If this coloured discharge comes in the time when Haidh is due then it will regarded as Haidh, until such time that it becomes white or clear again.

THE COLOUR IS CONSIDERED AT THE BEGINNING

The colour of the discharge is only considered when it is wet, after it dries then the change in colour is of no consequence.

Example 1: When the discharge started emerging it was white, then after it dried on the pad it became yellow. Now we will regard this as being white and discharge (not Haidh). This will be the case even if it is time for her Haidh, because this (white) is not the colour of Haidh. [Bahrur Raa`iq, page 192]

Example 2: If a woman=s discharge was yellow when it first came out and then when it dried it became white, we will consider it to be yellow and not white. If it is time for her Haidh then it will be regarded as Haidh, because yellow is a colour of Haidh. [Ibid.]

If the discharge is yellow, green, tan, brown etc., when wet and it is not yet time for the woman=s Haidh, then it will be regarded as Istihaadha.

Example 3: A woman has a habit of bleeding for 5 days. Then after the 5 days (Haidh) she sees one of the (wet) colours that were mentioned, and if the bleeding and this coloured discharge are more than 10 days apart, then this will be regarded as Istihaadha. [Shaami, page 289]

MAY ALLAAH TA`ALA GRANT ALL MUSLIMS THE TAWFEEQ (GUIDANCE) TO OBEY THE LAWS OF THE DEEN AND TO PRACTISE THEREUPON. AAMEEN.

ANSWERS TO QUESTIONS #1

1. Based on Law 1, the 5 days of her habit will be regarded as Haidh and the five days before her habit and the one days after will be regarded as Istihaadha.

2. Based on Law 3, the first 5 days will be her Haidh and the rest will be Istihaadha. Her habit will change according to when it falls due but it will remain the same according to the number of days it lasts.

3. Since the >Paaki= between the two sightings of blood was less than fifteen days, and there was bleeding at both ends, it will be regarded as though she bled during all this time. Now it will be said that she bled for 11 days, that is, she bled five days before her habit, five days of her habit and one days after. So, according to Law 1, her Haidh will be the five days of her normal habit, even though she passed then in Paaki, and the five days before and the one day after will be regarded as Istihaadha.

4. Since there was bleeding at both ends of the 14 days, this 14 days of Paaki will be regarded as being days of bleeding. Since this Tuhur was Naaqis, it will be regarded as though she bled all this time as well. Now it will be as follows: 6 + 14 + 1 = 21. She is regarded as having bled for 21 days. According to Law1 , we will say that the first 5 days are Haidh, the next day will be Istihaadha, and the day after the 14 days of Paaki will also be regarded as Istihaadha.

5. Since the bleeding was less than ten days and the Tuhur was 15 days, which is a Tuhur-e-Saheeh, so according to Law 4, these 6 days will be her Haidh and this will be her new habit.

6. Of the last bleeding which lasted for 11 days, the first 5 days is her Haidh. The rest was Istihaadha, since no bleeding came during the days of her habit. Now because her bleeding used to come after 55 days, and now it came after 15 days, hence according to law 3, her habit for when her Haidh falls due will change and the habit of the number of days it lasts will remain the same. For the future she will regard her Haidh as falling due after 15 days.

7. According to Law 3, the first 5 days of the last 11 days will be regarded as her Haidh, and the rest will be Istihaadha. Her habit will now change with regard to when it falls due, but it will remain the same with regard to the number of days it lasts.

8. The 14 days of Paaki, since it is Naaqis, and there was bleeding at both ends of this 14 days, hence this will be regarded as a continuous flow of blood. It will now be understood as follows that after 54 days of Paaki there was bleeding for 16 days. Now according to Law 1, since there was bleeding during all the days of her normal habit, therefore her habit will remain the same. Her Haidh will be 5 days (from the 56^{th} days to the 60^{th}) and the 55^{th} day will be Istihaadha, and so will the last day.
NOTE: If you reflect upon this example properly, you will note that during the days of her actual habit, no blood flowed, however, it will be regarded as being Haidh.

9. Just like answer 8, here the bleeding after the 57^{th} day is regarded as a continuous flow of blood, but the bleeding was not sighted during all the days of her actual habit. In fact, it was 2 days less than her actual habit. According to Law 2, three days after the 57 days will be her Haidh and the one day at the end will be Istihaadha.
10. According to Law 4, all the ten days will be Haidh. Now her habit will be ten days Haidh and 55 days Tuhur.

11. According to Law 4, the last 8 days will be Haidh and her habit will be regarded as changed. Her new habit will be 54 days Tuhur and 8 days Haidh.

12. According to Law 4, the last 7 days will be Haidh and the habit will change.

13. According to Law 4, the last will be Haidh and the habit will change.

14. According to Law 4, the last 7 days will be Haidh and the habit will change.

15. The first 5 days of the 20 days of bleeding will be Haidh according to her habit, and the next 15 days will be Istihaadha. Then she has 15 days of Tuhur-e-Taam, but it is Faasid because it starts with Istihaadha. The total number of Tuhur Faasid she has is 30 days, and we know that Tuhur Faasid is not regarded as a habit, so her previous habit (of Tuhur) will remain. The blood which follows, if it is ten days or less (but not less than three days), then all of it will be regarded as Haidh, provided it is followed by a Tuhur-e-Taam. If her previous habit was more or less 5 days, then her habit with regard to her bleeding days will change. If the bleeding flows continuously, then the previous habit for Haidh and Tuhur will be considered, i.e. 5 days will be Haidh and 25 Tuhur.

16. Prior to understanding this example, one will have to subtract (in each case where applicable), days from days, minutes from minutes and hours from hours. This will simplify the problem, and allow for easier calculations. This is illustrated in the following example:
Example: If we wish to subtract 18 days, 6 hours and 45 minutes from 19 days 4 hours and 30 minutes, we will write it as follows:

	19 (d)	**4 (h)**	**30 (m)**
-	**18 (d)**	**6 (h)**	**45 (m)**

(h) Refers to hours and (m) refers to minutes. In the above example, since 6 hours cannot be subtracted from 4 hours and 45 minutes cannot be subtracted from 30 minutes, we will

take out one day from the 19 days, convert it to hours and add it (>borrow=) to the hours. This will now be written as follows:

18 (d) 24 (h) + 4(h) 30 (m)

Now we will take out one hour from the hours, convert it to minutes and >borrow to the minutes. Hence:

18 (d) 24 (h) + 3 (h) 60 (m) + 30 (m)

That is:

18 (d) 27 (h) 90 (m)

Now we will be able to subtract the 18 (d) 6 (h) 45 (m) from this (above figure). Therefore:

	18 (d)	**27 (h)**	**90 (m)**
-	**18 (d)**	**6 (h)**	**45 (m)**
		21 (h)	**45 (m)**

ANSWER:

This servant (author of Kitaab), has presented this answer after consulting with a few Muftis. Since, such examples and incidents do occur, one must always consult with an experienced Mufti Saheb, before coming to any answer.

DURATION	CONDITION	EXPLANATION	HABIT
5 (d) 18 (h)	(b)	**This blood is Haidh and from now is the new habit**	**5 (d) 18 (h) B (b)**
30 (d) 23 (h) 30 (m)	**(t)**	**This is a Tuhur-e-Saheeh, hence a new habit**	**30(d) 23(h) 30(m)--(t)**
8 (d) 16 (h) 30 (m)	**(b)**	**This blood is Haidh and from now is the new habit**	**8(d) 16(h) 30(m)--(b)**
9 (d) 4 (h) 30 (m)	**(t)**	**This is Tuhur-e-Saheeh, and the previous blood, since it is more than 10 days and no blood came on the days of her habit, (because her previous Tuhur habit was 30(d)23(h)30(m)), hence according to Law 3 the habit of Tuhur will change**	**19(d) 4(h) 30(m)--(t)**
10 (d) 6 (h) 15 (m)	**(b)**	**According to Law 3, the Haidh will be according to the previous habit [8(d) 16(h) 30(m)] and the balance 1(d) 139h) 45(m) will be Istihaadha**	**Previous habit of 8(d) 16(h) 30(m)--(b) will remain intact**
6 (d) 18 (h)	**(t)**	**This is Tuhur-e-Taam, but because there is Istihaadha at the beginning it will be Faasid,**	**Previous habit of 19(d) 4(h) 30(m)--(t) will remain intact**

		and Tuhur-e-Faasid does not become a habit, so the previous habit will remain	
8 (d) 18 (h) 30 (m)	(b)	This blood, because it came after Tuhur-e-Taam, and it is less than ten days, according to Law 4, all of it will be regarded as Haidh, and her habit will be changed	8(d) 18(h) 30(m)--(b)
18 (d) 8 (h) 15 (m)	(t)	This is Tuhur-e-Taam but Faasid. Because the previous bleeding was more than ten days and before the habit, hence the end of this Tuhur is Istihaadha. The previous Tuhur habit will remain, since Tuhur-e-Faasid does not become a habit	Previous habit of 19(d) 4(h) 30(m)--(t) will remain intact
7 (d)	(b)	This blood came 20(h) 30(m) before the habit, which was 19(d) 4(h) 30(m), hence: 19(d) 4(h) 30(m) - 18(d) 8(h) 15(m) 20(h) 15(m) The previous bleeding was more than ten days and there was bleeding for all the habit days, hence according to Law 1 the Haidh will be according to the habit and the 20(h) 15(m) before the habit will be Istihaadha. Similarly the blood after the habit days will also be Istihaadha.	Previous habit of 8(d) 18(h) 30(m)--(b) will remain intact

ANSWERS TO QUESTIONS #2

1. Seven days will be Haidh and 23 days Tuhur.

2. The first ten days will be Haidh and 22 days Tuhur, because 15+17=32. Her Haidh and Tuhur will continue according to this calculation because besides the first Tuhur, there was no other Tuhur-e-Taam, so all this period will be regarded as having passed in bleeding.

3. Because 13+16=29, therefore the first ten days will be Haidh and the next 20 will be Tuhur.

4. Ten days will be Haidh and 20 Tuhur.

5. Ten days will be Haidh and 20 Tuhur.

ANSWERS TO QUESTION #3

Answer 1 and 2 will fall under Rule 1, therefore she will all her Salaats for the 4th and 5th days respectively, with wudhu and thereafter every Salaat with Ghusl.

3. Here there are 4 possibilities. In those days where there is a certainty of Haidh between the third and seventh , she will not read any Salaat. In the days preceding these, she will make wudhu for every Salaat and in the days thereafter, she will make Ghusl for every Salaat.

4. After the 2nd day, there is a certainty of the next 6 days being Haidh. The 2 days in the beginning and at the end are doubtful days.

5. Here there are only 2 possibilities. The one day at the beginning and the day at the end are days of doubt and the 8 days in between are days of doubt.

CHART

If one takes the time and carefully fills in the chart given below, Insha-Allah there will be no fear of forgetting one=s habit. Fill it in according to Chart #1. Remember the dates must be filled in according to the Islamic calender, and if one has the Gregorian (English) calender at one=s side, it will be much better. Fill in the dates of those days when the bleeding begins and ends ***twice***, as you see being done in Chart #1.

DATE	CONDITION	TIME

HADIYAA-E-KHAWAATEEN
(Part 2)

CHILDREN ARE BEGOTTEN FROM THE ORDER OF ALLAAH TA`ALA

Allaah Ta`ala says:

ATo Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon who He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the Al-Knower and is Able to do all things.@ [Shuraa]

From this Aayat we see that it is the Order of Allaah Ta`ala that flows and manipulates the heavens and the earth. Whatever He wills, He creates. Whatever He desires to give someone, He gives and whoever He decides not to give He does not. In the creation of man, man has no choice or option, in fact he does not even have the knowledge and information thereof. How can anyone have any intervention in this? The parents of man, who are the apparent catalysts in his creation, even they have no choice in his creation. The creation itself is still a far-fetched thing, the mother is totally oblivious of what she carries in her womb or how it is being nurtured. All this is only the workings of Allaah Ta`ala. For some He grants daughters, for others He grants sons, and for some He grants both, sons and daughters. Some women he leaves completely barren, in that they do not have any children. [Ma`ariful Qur`aan]
Therefore to have hope in someone else for having children is a faasid belief.

DELAY IN HAVING CHILDREN IS ALSO FROM THE ORDER OF ALLAAH TA`ALA

Just as to give or not to give children is in the hands of Allaah Ta`ala, so too, is it in His Hands to give some their children quickly and to delay this for others. In the Qur`aan Shareef are the incidences of Hadhrat Zakariyyah and Ebrahim (alaihimus salaam), who Allaah Ta`ala had granted children in their old age.

Allaah Ta`ala says:
A(This is) A mention of the Mercy of your Rabb to His slave Zakariyyah. When he called out to his Rabb - a call in secret. Saying: >My Rabb! Indeed y bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O My Rabb! And verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir... (Allaah said:) >O Zakariyyah! Verily We give you the glad tidings of a son, his name will be Yahya..@ [Maryam]

Allaah Ta`ala granted Hadhrat Zakariyyah (laiahi salaam) a son when he was old. This Aayat proves that Hadhrat Zakariyyah (alaihi salaam) had this firm belief that the granting of children is in the Hands of Allaah Ta`ala, and it is He who grants it to whomever He wills. He can even give children to people of advanced age.

The second incident is regarding Hadhrat Ebrahim (alaihi salaam). He had two wives, Hadhrat Sarah and Hadhrat Haajira. When Hadhrat Haajira gave birth to Hadhrat Ismail (alaihi salaam), then the other wife, Hadhrat Sarah had the desire to have children. An angels brought the glad tidings of a son to Hadhrat Ebrahim (alaihi salaam). The Mufassireen have written that at that time Hadhrat Sarah was 99 years of age, and Hadhrat Ebrahim (alaihi salaam) was over 100 years old.

Allaah Ta`ala says:

A And his wife (Hadhrat Sarah) was standing (there), and she laughed. We gave her the glad tidings of Ishaaq, and after Ishaaq, of Ya`qub.@

THE DESIRE TO HAVE CHILDREN

This much we know that the giving of and not giving of children is ***only and only*** in the hands of Allaah Ta`ala. But since pious children are a blessing from Allaah Ta`ala, hence we should make du`aa for this. This is apparent in the incident of Hadhrat Zakariyyah (alaihi salaam). Also, Allaah Ta`ala has given the order to ask for children.
Allaah Ta`ala says:

ASo now have intercourse with them (your wives) and seek that which Allaah has ordained for you (offspring)...@ [Baqara 187]

In the Hadith Shareef, we are also encouraged to seek children. It appears in one narration:
AMake Nikah with loving and fertile women, because on the Day of Qiyaamah, I will pride myself over the other Ummats owing to your numbers.@ [Mishkaat Shareef]

LIFE AND DEATH ARE IN THE HANDS OF ALLAAH TA`ALA

If Allaah Ta`ala creates the apparent appearance of conception, that is a woman falls pregnant, even then, there is an uncertainty as to whether this pregnancy will see the full term or not. (If it is full term) There is also the doubt as to whether the child will be born alive or not. If the child is born and lives, then too there is no surety as to how long the child will live. All this is in the Knowledge of Allaah Ta`ala.

It is obvious that if the child lives, then it is a moment of joy and happiness, and if the child dies, then it will be an occasion of sadness and grief. But, in every condition, our gazes should be focussed only towards Allaah Ta`ala. He is the One who does as He pleases. Everyone and everything is subservient to His Command, He is subservient to none. If the occasion of sadness and grief arises, then too the Shariah has outlined relevant teachings, which if practised upon, will bring us success in both the worlds.

A MISCARRIED BABY WILL TAKE ITS PARENTS TO JANNAT

Hadhrat Ali (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said:
AUndoubtedly, a miscarried baby will make a representation by Allaah, if its parents are entered into the Fire of Jahannum. It will be said to this child, >O miscarried child, that is protesting to his Rabb! Enter your parents into Jannat.@ Thus they will be entered into Jannat.

It is reported in another narration that this will occur provided the mother had hope (at the time of the miscarriage) in Allaah Ta`ala=s Mercy and reward. [Tuhfa-e-Khawaateen, from Ibn Majah, page 752]

THE REWARD FOR ADOPTING PATIENCE AT THE DEATH OF A CHILD

Hadhrat Abu Saeed (radhiallahu anhu) reports that a Sahaabia (lady) once came into the presence of Nabi (sallallahu alaihi wasallam), and said: *AO Rasulullaah! The men benefit greatly by your discourses (and we are being deprived), therefore, please stipulate a day, where we can present ourselves before you, and you can impart to us that which Allaah had bestowed you with.@*
Upon hearing this, Nabi (sallallahu alaihi wasallam) said: *A(Fine) On a certain day, all of you must gather at a certain place.@*
On the stipulated day and date, the women gathered. Rasulullaah (sallallahu alaihi wasallam) came an he imparted to them some of the knowledge that Allaah Ta`ala had bestowed him with. And then he said: *AThat woman from amongst you who had already sent three children to the Aakhirah (i.e. she had adopted patience over the death of three children), then the going of these children first (into the Hereafter), will be a barrier against the Fire of Jahannum for that woman.@*
One woman asked: *AO Rasulullaah! What if only two children were sent ahead?@* (I.e. if a woman only lost two children in their infancy and she adopted patience over their deaths, and she did not have the opportunity to have lost a third child).
Nabi (sallallahu alaihi wasallam) did not immediately answer her. She repeated the question. Thereupon, Nabi (sallallahu alaihi wasallam) replied twice, that the same rank will be attained by losing two children. [Tuhfah-e-Khawaateen, from Bukhari Shareef, page 751]

it is also established from other Ahaadith that the losing of one child is also a means of salvation in the Hereafter.

Hadhrat Abu Huraira (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that Allaah Ta`ala says that when He lifts up the beloved of His servant, and this (living) person has hope of reward (for adopting patience), then besides Jannat there is no other compensation. [Ibid. Page 752]

Hadhrat Abu Moosa Ash`ari (radhiallahu anhu) reports that Rasulullaah (sallallahu alaihi wasallam) said that whenever a person loses a child, then Allaah Ta`ala says to the angels: AHave you removed the soul of My slave?@. They will reply in the affirmative. Allaah Ta`ala will then ask: AHave you removed the flower of his heart?@ They will again reply in the affirmative. Thereupon Allaah Ta`ala will ask (Whereas, He is Aware of everything): AWhat did my bondsmen say?@
The angels will reply: AHe said >Alhamdulillah!= and read >Inna Lillaahi Wa Inna Ilaihi Raji`oon=.@
Allaah Ta`ala will then order the angels to build sa house in Jannat for this person and call it >Baitul Hamd=. [Ibid]

THE PRACTICE OF Rasulullaah (sallallahu alaihi wasallam)

Hadhrat Usaama Bin Zaid (radhiallahu anhu) reports that the daughter of Nabi (sallallahu alaihi wasallam), Hadhrat Zainub (radhiallahu anha), sent a message to Rasulullaah (sallallahu alaihi wasallam) that her child was on the verge of dying, and that he should please come there. In reply, Nabi (sallallahu alaihi wasallam) gave salaams and sent this message that indeed whatever Allaah Ta`ala takes away, it is His, and whatever He grants is also His. Everything (in this world) has a stipulated time (of expiry). Hence she should make Sabr and have firm hope for reward.
Hadhrat Zainub (radhiallahu anha) took an oath and again sent the message that Nabi (sallallahu alaihi wasallam) must please come. Nabi (sallallahu alaihi wasallam) then went, taking with him Hadhrat Sa`ad Bin Ubada, Ma`aaz Bin Jabal, Ubai Bin Ka`ab, Zaid Bin Thaabit, and a few other Sahaabah. When Nabi (sallallahu alaihi wasallam) reached there, the child was presented to him, and its breath was breaking. Upon seeing this condition, Nabi (sallallahu alaihi wasallam) shed some tears. Hadhrat Sa`ad Bin Ubada (radhiallahu anhu) said: AHadhrat, what is this?@ Nabi (sallallahu alaihi wasallam) replied: *AThis emotion is the effect of that Mercy that Allaah had bestowed upon his servants. The Mercy of Allaah descends upon those servants who show sentiments of mercy.@* (And those whose hearts are devoid of mercy and are hard, they are not worthy of Allaah Ta`ala Mercy.) [Ma`ariful Hadith, from Bukhari and Muslim, pages 302/3]

We note from the last part of this Hadith, that due to grief overcoming the heart, to shed a few tears is not negatory of Sabr. This, which occurs involuntarily on the occasion of grief is not punishable. The servant (of Allaah Ta`ala ) should, in the course of his subservience to Allaah Ta`ala, turn his full attention towards Him and have hope in Him, regardless of the situation. We should tolerate and have patience over difficult situations and not behave like ignoramuses and speak such things that are uncalled for, like: AThe tyranny of Qudrat has removed so and so from our hands at such a time when we need him the most.@ To say such things is very evil and diabolic. The saying of such things at times makes one lose on=s Imaan. [Tuhfa-e-Khawaateen]

THE BIRTH OF DAUGHTERS IS A BLESSING

When Allaah Ta`ala blesses one with children, then one should display happiness, because this is a boon and blessing from Allaah Ta`ala. But see what happens B when a son is born, then there is great joy and happiness, but, as is still apparent in many places and villages upto today, when a girl is born, it is taken as a great burden and calamity. In the house where a girl is born, instead of happiness and joy, there is sadness and grief. This is the (sad) condition that is prevalent nowadays, but during the times prior to Islaam, the Arabs would regard girls as a disgrace and not even allow their poor daughters to live. They would bury them alive. This condition of theirs, Allaah Ta`ala describes in the Qur`aan Shareef as follows: ***AAnd when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filed with grief! He hides himself from the people because of the evil of that whereof he has been informed. shall he keep her with dishonour or bury her in the earth?@*** [Surah An-Nahl]

This, then was the despicable and oppressive condition of the Arabs, in whose midst Rasulullaah (sallallahu alaihi wasallam) was sent. Keeping this condition of theirs in front, note the following statement of Nabi (sallallahu alaihi wasallam):
AIt is reported from Hadhrat Abdullaah Bin Abbaas (radhiallahu anhu) that Rasulullaah (sallallahu alaihi wasallam) said: >If a daughter is born to anyone of you, and he does not harm her, disgrace her or be unappreciative for her, and he does not give preference in affection and relations to sons (over the daughters), then in exchange for this good relations with the daughter, Allaah will grant him Jannat.@ [Ma`aariful Hadith from Musnad-e-Haakim, Mustadrak Haakim]

Hadhrat Aisha (radhiallahu anha) reports that Rasulullaah (sallallahu alaihi wasallam) said: *AThat male or female slave of Allaah, who has been given the responsibility of daughters from Allaah (and he/she has fulfilled that responsibility) and ha/she has treated that girl well, then that daughter will be means of his/her saviour from the Fire of Jahannum.@* [Ma`ariful Hadith from Bukhari and Muslim]

This Hadith which was reported by Hadhrat Aisha (radhiallahu anha), actually occurred with an incident that gave rise to Nabi (sallallahu alaihi wasallam) uttering these words. The incident is as follows. Once an extremely poor lady came to Hadhrat Aisha (radhiallahu anha) to beg. She had two daughters with her. It so happened that Hadhrat Aisha (radhiallahu anha) only had one date by her. Hadhrat Aisha (radhiallahu anha) says that she gave that date to the poor lady. This woman broke the date into two pieces and gave one each to her

daughters. She did not have any part of it, and went on her way. After some time, Nabi (sallallahu alaihi wasallam) came home and she informed him of the incident. Upon hearing it, he said: A*That male or female slave of Allaah, who has been given the responsibility of daughters from Allaah (and he/she has fulfilled that responsibility) and he/she has treated that girl well, then that daughter will be means of his/her saviour from the Fire of Jahannum.*@
The meaning is that if this person is for some reason or the other, due to his excessive sins worthy of the Fire of Jahannum, then this good treatment of his towards his daughters, will be a means of his salvation, and he will be saved from The Fire.

There is another narration from Hadhrat Aisha (radhiallahu anha) which is reported in Muslim Shareef. This narration is as follows: A poor woman came with her two daughters to Hadhrat Aisha (radhiallahu anha) to ask for something (beg). Hadhrat Aisha (radhiallahu anha) gave her three dates. She gave one each to her two daughters, and placed one in her own mouth to eat. The children asked for this third date, and she broke it into two pieces and gave them each a piece. This action of the lady=s had a great effect on Hadhrat Aisha (radhiallahu anha), and she related this incident to Nabi (sallallahu alaihi wasallam), who commented: A*Owing to this act of the woman, Allaah had has given the decision of Jannat for her and expiation from Jahannum.*@

It is possible that these were two different incidences regarding Hadhrat Aisha (radhiallahu anha). It is also possible that it is one incident and the reports of the narrators differ.

Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said: A*That person who has the responsibility of two daughters and he cares for them, until they reach the age of maturity, then that person and I will be like this on the Day of Qiyaamah.*@ The narrator, Hadhrat Anas (radhiallahu anhu) said that Nabi (sallallahu alaihi wasallam) held two fingers of his hand completely close to each other. (That is, just as the fingers are close together, so too will this person and Nabi (sallallahu alaihi wasallam) be on the Day of Qiyaamah). [Ma`aariful Hadith from Muslim Shareef]

Hadhrat Abu Saeed Khudri (radhiallahu anhu) reports that Nabi sallallahu alaihi wasallam) said: A*That servant who has the responsibility of three daughters or sisters or two daughters or sisters, and he nurtures them well and he treats them with compassion, and then he sees to their marriage, then Allaah gives the decision for Jannat for this person.*@ [Ma`ariful Hadith from Abu Dawood and Tirmidhi]

In these Ahaadith, Nabi (sallallahu alaihi wasallam) did not only show that excellent treatment to daughters is their right, but he also counted it as a means of a person=s entering into Jannat and expiation from Jahannum. He also mentioned this magnificent reward that the Muslim who treats his daughters well, will be as close to Nabi (sallallahu alaihi wasallam) on the Day of Qiyaamah, as his two fingers were.

THE INITIAL RESPONSIBILITY AFTER THE BIRTH OF A CHILD

1. GIVING AZAAN IN THE EARS OF THE CHILD

Hadhrat Abu Raaf`i (radhiallahu anhu) reports that he saw Nabi (sallallahu alaihi wasallam) giving the Azaan of Salaat in the ears of his grandson, Hadhrat Hasan Bin Ali (radhiallahu anhu), after (his daughter) Hadhrat Faatima (radhiallahu anha) gave birth to him. [Ma`aariful Hadith from Tirmidhi]

It is reported in another Hadith that the person who gives the Azaan in the right ear of the (newborn) child and the Iqaamat in the left ear, than that child will be saved from the illness of AUmmu Sibyaan@ - that is, the evil effects of the jinaat will not affect that child. [Tirmidhi, page 13]

THE WISDOM BEHIND GIVING THE AZAAN AND IQAAMAT

4. It is apparent from these Ahaadith that the first right a child has over the house people is that the Name of Allaah Ta`ala be called out in his ear, which inturn reaches the heart and brain, whereby the child is given the Dawah of Tauheed, Imaan and Salaat. The best manner in which to do this is to call out the Azaan and Iqaamat in the ears.

5. The Azaan and Iqaamat are given as the best and most effective form of teaching and imbibing the teachings of this True Deen. The result is that shaitaan flees from here. Since this is mentioned in many Ahaadith, hence it is the most suited method of safe-guarding the child.
6. Rasulullaah (sallallahu alaihi wasallam) used to advise regarding the giving of the Azaan and Iqaamat in the ears of a newborn child, and he used to guide the people with regard to bathing, covering and performing Janaza Salaat for the dead. In this way he taught us to realise that this ephemeral existence in this world is just as short as the time there is between the Azaan and the Salaat. Keeping this fleeting existence before us, we must spend this life.

7. Also, the first right a child has(over others) is that the Azaan and Iqaamat be given in his ears and the last right he has is that the Janaza Salaat be read for him.

8. This wisdom, that the child be saved from the ailment of AUmmus Sibyaan@ (effects of jinaat), is mentioned in the Ahaadith.

METHOD OF GIVING THE AZAAN AND IQAAMAT

After the child is born, it should be taken in the hands and one should face towards the Qibla, and give the Azaan in the right ear of the child and the Iqaamat in the left ear. When giving both, the Azaan and Iqaamat, one should turn the head (not chest) to the right when reciting the words AHayya Alas Salaat@ and to the left when reciting the words AHayya Alal Falaah@. [Ahsanul Fataawa, from At-Tahreerul Mukhtaar, page 76, vol.2]

THE MASAA`IL REGARDING THE AZAAN AND IQAAMAT

9. Proving from the Ahaadith Shareef, the majority of the Ulama have stated that to give the Azaan in the right ear of a newborn child and the Iqaamat in the left ear, is an agreed upon Sunnat. There is no difference of opinion recorded in this regard, hence if there is no valid excuse, the Azaan and Iqaamat should be given in the ears of a newborn child after it has been bathed and cleaned. [Tarbiyat, page 13]

10. If there is no water available, of if the use of water will harm the child, then too the Azaan and Iqaamat may be given to the child without washing it. [Ibid.]

11. Some people omit this Sunnat of giving the Azaan and Iqaamat, after the child is born, when they are in the hospital and can find no suitable person to do it. This is a very undesirable act and the harm of omitting a Sunnat is quite another thing. [Ibid.]

12. It is NOT necessary for the person who gives the Azaan and Iqaamat to be an Aalim. Any person who knows the words of the Azaan may give it. [Ibid.]

13. This duty (of giving Azaan and Iqaamat) must be discharged as soon as possible after the child is born. However, if due to some negligence, one forgets to do it immediately and remembers after a few days, then as soon as one remembers, it must be done. This Sunnat must not be omitted altogether. [Ahsanul

Fataawa, page 276, vol.2]

14. The words of the Azaan and Iqaamat must be the same words used in the Azaan and Iqaamat of Salaat. It is incorrect to add or subtract words therefrom (As it was mentioned in the Hadith of Hadhrat Abu Raaf`i (radhiallahu anhu) the Azaan and Iqaamat given by Nabi (sallallahu alaihi wasallam) was the same as the one given in the Salaat). [Tarbiyat, page 14]

15. The difference between the Azaan of Salaat and the Azaan given in the ear of a child is that the Azaan given in the ear of the child will be soft, therefore it is not Mustahab to place the fingers in the ears (of the giver) when giving the Azaan (as was mentioned already that when giving the Azaan to the child, the child must be lifted, hence it will not be possible for the giver of this Azaan to place his fingers in his own ears). [Ahsanul Fataawa, page 278, vol.2]

16. The words of the Azaan must be given in a low tone (compared to normal Azaan in Masjid), but it (tone) must be atleast a bit higher than that of normal speech, because the Azaan is an announcement, that is also the meaning of the word AAzaan@. [Tarbiyat, page 14]

17. It is Sunnat that during the Azaan, one has to face towards the Qibla and one should be standing. [Ibid.]

18. The person giving the Azaan does not have to be the Imaam or Muazzin of the local Masjid, nor does it have to be any relative of the child, in fact it can be anyone, but it is Mustahab to have a pious person do it. One should try as far as possible not to have a faasiq person give the Azaan, so as to save the child from hie evil effects at this stage of life.

2. TAHNEEK AND DU`AA OF BARKAT

The meaning of Tahneek is that something must be rubbed against the palate. According to our terminology it is called AGutti@ (first ever feed to a newborn infant). It is well-known that AGutti@ has an effect on the natural disposition (Mizaaj) of the child, hence the Shariah has place so mush emphasis upon it. [Tarbiyat, page 17]

We note from the practices of the Sahaabah, that those who were close to Nabi (sallallahu alaihi wasallam) used to bring their newborn children to him for du`aa. Rasulullaah (sallallahu alaihi wasallam) used to chew on a bit of date or some other thing, and place a bit on the palate of the child, thereafter he would make du`aa of Barkat for the child and place his saliva in the mouth of the child. This, according to the Shariah is known as Tahneek.

Therefore, one should take their newborn child to some pious person for Tahneek. Nowadays, due to the overwhelming evil effects of westernism, this Sunnat of Tahneek has almost left our lives.

Listed hereunder are two Ahaadith from Ma`ariful Hadith:

19. Hadhrat Aisha (radhiallahu anha) mentions that people used to bring their (newborn) children to Nabi (sallallahu alaihi wasallam), who would make du`aa for goodness for them and make Tahneek.

20. Hadhrat Asma (radhiallahu anha) states that she was pregnant in Macca just prior to the Hijrat to Madinah. On the way to Madinah Tayyibah, at the place of Quba, she gave birth, to Hadhrat Abdullaah Bin Zubair (radhiallahu anhu). She states that she took the child in the presence of Nabi (sallallahu alaihi wasallam) and placed him on his lap. Nabi (sallallahu alaihi wasallam) asked for some dates and chewed on it and placed his blessed saliva in the mouth (on the palate) of the child. Thereafter he made du`aa of blessing for the child. This was the first child to be born in Islaam (after the Hijrat in the home of a Muhaajir).

There are numerous narrations mentioned in the Kitaabs of Hadith regarding Tahneek. If dates are nt available for Tahneek, then one may use honey, etc. for this purpose.

3. TASMIA (GIVING OF A NAME)

It is also a right of the child that it be given a good name, therefore we should choose good names for our children. A name also has an effect on the child. Hereunder are a few Ahaadith from Ma`ariful Hadith on this issue:

21. Hadhrat Abdullaah Bin Abbaas (radhiallahu anhu mentions that Rasulullaah (sallallahu alaihi wasallam) said: ***AA child also has this right over the father that it be given a good name and be taught virtuous character (morals).@***

22. Hadhrat Abu Huraira (radhiallahu anhu) mentions that Rasulullaah (sallallahu alaihi wasallam) said: ***AThe first gift a person can give a child is a (good) name, hence see that you give good names.@***

23. Hadhrat Abu Darda (radhiallahu anhu) reports that Rasulullaah (sallallahu alaihi wasallam) said: ***AOn the Day of Qiyaamah you will be called by your and your father=s name (i.e. you will be called as Aso and so, the son of so and so@), therefore you should keep good names.@***

WHAT ARE GOOD NAMES?

Hadhrat Abdullaah Bin Umar (radhiallahu anhu) reports that Rasulullaah (sallallahu alaihi wasallam) said that from the names, those most beloved to Allaah ta`ala are Abdullaah and Abdur Rahmaan.

It is reported in a Hadith : *AKeep your names like the names of the prophets.@* Nabi (sallallahu alaihi wasallam) kept the name of Ebrahim for his son.

Nabi (sallallahu alaihi wasallam) kept the names of Hasan and Hussein for his grandsons and the name of Munzir for one Sahaabi.
From these Ahaadith we note that we should keep good names for children. That is we should either give them the names coupled with that of Allaah Ta`ala, like Abdullaah, Abdul Qaadir, Abdul Quddoos, etc., or we should give them the names of the prophets (alaihimus salaam) like, Ebrahim, Isaa, Ismaeel, etc., or we should give them the names of the Sahaabah, like Abu Bakr, Umar, etc., because the Sahaabah were the companions of Nabi (sallallahu alaihi wasallam) and he must have

been pleased with their names. Otherwise, we can also keep the names of the Salf-e-Saaliheen (Pious Predecessors). At the very least we should keep such names that have good and correct meanings. When giving a name, the meaning should be considered, but when giving the name of a Sahaabi, it is not necessary to consider the meaning, since Nabi (sallallahu alaihi wasallam) did not change the names of many Sahaabah and it is possible that we may not know the meaning of many of them.

THE ORDER TO CHANGE BAD NAMES

Hadhrat Aisha (radhiallahu anha) reports that Nabi (sallallahu alaihi wasallam) used to change evil names.

Hadhrat Abdullaah Bin Umar (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam0 changed the name of one woman from >Aasia= (with the Arabic letter >sward=) - meaning sinner - to the name >Jameela= (meaning beautiful).

THE CUSTOM OF GIVING BAD NAMES NOWADAYS

Nowadays there are many excesses taking place in the giving of names. In some places, when giving a name, absolutely no consideration is given as to the meaning of the name, like >Parwez=, >Parween=, >Ghazaala=, >Shaaheen=, etc. Whereas >Parwez= was that Persian king who had torn apart the letter sent to him by Nabi (sallallahu alaihi wasallam), inviting him to Islaam. To give such a name to a Muslim child, of a person who was a great enemy to Islaam, is really an absurd thing. >Shaaheen= is a falcon, and >Ghazaala= is a deer. To leave out good names and give the names of animals is truly an evil thing. [Tuhfa Khawaateen]

Therefore, prior to giving a name reflect carefully over it and take the advice of an Aalim, otherwise one may have to change the name later on. And nowadays because of birth certificates, etc. it becomes a very tedious and difficult process to change a name.

WHEN IS A NAME GIVEN?

A child is given a name after it is born. If there is a delay, then on the seventh day, prior to the Aqeeqah a name may be given, so that the Aqeeqah may be carried out with a name. Its explanation will follow later on. Insha-Allaah.

THE GIVING OF A NAME IS THE RIGHT OF THE FATHER

If there is a difference of opinion between the mother and father regarding the name of the child, then the father=s choice if given the preferred right. [Islaam, vol. 1, page 99]

ISLAAMIC NAMES

We will now list some Muslim Names, of which most are the names of the Sahaabah. Those names that are not the manes of the Sahaabah, are followed by a AN@ in brackets (N). The rest of the names are those of the Sahaabah. These names of the Sahaabah are extracted from the Kitaab AAl-Isaabah Fi Tameezis Sahaabah@.

ALIF

Abaan
Ebraheem
Ahmed
Idrees
Arqam
Azhar
Usaamah
Ishaaq
As`ad
Ismaeel
Ash`ath
Aghlab
Aflah
Umayyah
Anas
Aus
Iyyaas
Ayman

BAA

Badr
Baraa
Bishr
Basheer
Basrah
Bilaal
Bin Yameen
Bujair
Buraid
Buraidah

TAA

Tameem
Tasadduq (N)
Tahseen
Tanweer
Taqiyy
Tauqeer
Tauseef

THAA

Thaabit
Thauraan
Tha`labah
Thumaamah
Thaubaan

JEEM

Jaabir
Jabbaar
Jubair
Jathaamah
Jar`had
Juraij
Jareer
Ja`bar
Jameel
Junaadah
Jundub
Juniad

HAA

Haabis
Haajib
Haarith
Haaritha
Haazim
Haatib
Habbaan
Habeeb
Hubais
Huzaifah
Huraith
Hassaan
Hakeem
Hukaim
Hakam
Hammaad
Hamzah
Hunaid
Hanzalah

KHAA

Khaalid	Khubaib	Khadir	Khulaid
Khabbaab	Khuzaimah	Khllaad	Khalifah
			Khaithamah

DAAL

Dawood Dihya Dinaar Daanish Daaniyaal (N)

THAAL

Thakwaan	Thu`aib	Thul Kifl (Prophet)
Thun`noor	Thaakir (N)	

RAA

Raashid	Rabee`	Rashdaan	Raqeem
Raafi`	Rabee`a	Rushaid	Roomaan
Rabaah	Razeen	Rifaa`a	

ZAA

Zaahir	Zuraarah	Zam`a	Zaid
Zubair	Zur`a	Zuhair	Zamaan
Zajjaaj	Zareen	Ziyaad	

SEEN

Saariyah	Saree`e	Salmaan	Sumair
Saalim	Sa`d	Sulaim	Sahl
Saa`ib	Saeed	Sulaimaan	Suhail
Subai`	Sufyaan	Simaak	Suwaid
Siraaj	Safeenah	Samurah	
Suraaqah	Salaam	Sam`aan	

SHEEN

Shujaa`	Shurahbeel	Shareek
Sharaaheel		Shihaab

Shaybaan
Shaybah
Shubail (N)

SWORD

Saalih
Subaih
Sufrah
Suhbaan
Saa`ib
Sakhar
Safwaan
Suhaib

DWORD

Dhahaak
Dhimaam
Dhameer

TOR

Taariq
Tarafah
Turaifah
Talha
Taahir
Tareef
Tufail
Tulaiq

ZOR

Zuhair
Zibyaan
Zafar

AIN

Aabid
Aabis
Abbaad
Ubaadah
Abbaas
Abdullaah
Abdul Jabbaar
Abdul Hameed
Abdur Rahmaan
Abdul Azeez
Abdul Quddoos
Abdul Qayyoom
Abdul Malik
Abdul Waahid
Aazib
Abasah
Uthmaan
Adiyy
Aasim
Ubaidullaah
Uthaim
Irbaadh
Abdul Waarith
Utbah
Ajlaan
Urwah

Uraib
Azeez

Aaqib
Aaqil
Usaim
Ataa`
Affaan
Afeef
Uqbah
Ukkaashah
Ikramah
Alqamah
Ali
Ammaar
Umaarah
Umar

Aamir
Aa`iz
Amar
Umair
Ambas
Ambasah
Awwaam
Awaanah
Auf
Ausajah
Aun
Uwaimir
Isaa
Areeb

GHAIN

Ghaalib
Ghannaam

Ghassaan
Ghunaim

Ghaniy
Ghailaan

FAA

Firaas
Fadhl

Farqad
Fairooz

Fadhaalah
Fahd

Fudhail
Fat`h

QAAF

Qaasim

Qataadah

Qudaamah

KAAF

Katheer
Kaamil (N)

Kareem
Kaashif (N)

Ka`ab
Kabeer (N)

Kuhail
Kaleem (N)

LAAM

Labeed
Laa`iq (N)

Luqmaan
Laeeq (N)

Laith
Liyaaqat (N)

Laithullaah
Loot (N)

MEEM

Maa`iz
Maalik
Mubaarak
Mubash-shir
Muhammed
Muraarah
Marwaan
Masrooq

Mas`ood
Muslim
Masayyib
Mus`ab
Mutee`
Mu`aaz
Mu`aawiyah
Ma`daan

Ma`mar
Ma`n
Mugheeth
Mugheerah
Miqdaad
Miqdaam
Mak`hool
Munthir

Muneeb
Muhaajir
Mahdiy
Mihraan
Moosa
Mowannis
Maymoon

NOON

Naa`im
Naafi`
Natheer

Nuzail
Nusair
Nasr

Naseeb
Nadheer
Nu`maan

Nu`aim
Nawwaas
Naufil

HAA

Haashim
Haani`
Habbaar

Hubail
Huzmuz
Hazzaal

Hishaam
Hilaal
Hammaam

Hood
Haitham
Haidaam

WAAW

Waabisah
Waathilah
Waasi`

Waaqid
Waa`il
Ward

Wardaan
Waqqaas
Wakee`

Waleed
Wahbaan
Wahb

YAA

Yaasir
Yasaar
Yaameen

Yahyaa
Yazeed
Yusair

Ya`qoob
Ya`mur
Ya`eesh

Yusuf
Yunus

NAMES FOR GIRLS

Now we will list some names for girls. Mostly here are also the names of Sahaabiaat. Those names that are not the names of Sahaabiaat, will be followed with a (N).

ALIF

Aasiyah	Arwaa	Usairah	Unaisah
Aaminah	Izmah	Umaamah	
Uthailah	Asmaa	Umaimah	

BAA

Baadiyah	Barrah	Buraidah	Busrah
Buthainah	Barwa`	Bareerah	Basharah
Barakah	Birwa`	Baree`ah	Basheerah

TAA

Tumaadhir	Tameemah	Tuwailah	Tabassum (N)

THAA

Thubaitah	Thuwaibah	Thanaa (N)

JEEM

Jaleelah	Jameelah	Jumainah
Jumaanah	Jumaimah	Juwairiyah

HAA

Hibbaanah	Hasanah	Hamaamah	Humainah
Habeebah	Hafsah	Hamnah	Hawwaa
Harmalah	Hukaimah	Humaidah	
Hassaanah	Haleemah	Humaimah	

KHAA

Khaalidah	Khadhirah	Khulaisah	Khairah
Khaddaamah	Khaldah	Khansaa	
Khadeejah	Khulaidah	Khaulah	

DAAL

Dubyah	Durra	Darakhshaa (N)	Durdaanah

THAAL

Thura	Thaakirah (N)	Thakiyyah (N)

RAA

Raabia`	Rubaihah	Ruhailah	Rughainah
Raabitah	Rubayyi`	Ruzainah	Rafaa`ah
Rabthaa	Rajaa	Razeenah	Rufaidah
Ruqaiqah	Ramlah	Rumaisaa	Rayhaanah
Ruqayyah	Rumaithah	Rawdhah	Raytah

ZAA

Zaa`idah	Zareenah	Rughaynah	Zinneerah	Zainab

SEEN

Saarah	Sarraa	Samraa	Sunainah
Saariyah	Su`daa	Sumairaa	Sahlah
Saaibah	Sa`eedah	Sumaikah	Suhainah
Subaiy`ah	Sukainah	Sumayyah	Sawaadah
Sukhailah	Sulaaf	Sanaa	Sawdah
Sidrah	Sulaafah	Sumbulah	Seereen
Sadoos	Salaamah	Soondoos	
Sudaisah	Salmaa	Sunaiyyah	

SHEEN

Sha`thaa	Shaqeeqah	Sumailah
As-Shifaa	Shamoos	Shaimaa

SWORD

Sakhrah	Sa`bah	Safiyyah	Safoorah (N)

DWORD

Dhobaa`ah	Dubai`ah	Dhamrah

TOR

Taahirah Tariyyah Tu`aimah Taibah Tayyibah

ZOR

Zaibah Zaafirah (N) Zaahirah (N) Zaheerah (N) Zareefah (N)

AIN

Aatikah	Ubaadah	Afraa	Umaarah
Aaliyah	Azeezah	Aqeelah	Umairah
Aaishah	Usaimah	Ulayyah	Uwaimirah

GHAIN

Ghaathinah Ghuzailah Ghufairah Ghumaisaa Ghunayyah

FAA

Faakhitah	Faadhilah	Faatimah	Fukaihah
Faari`ah	Farwah	Furai`ah	Fidh-dha

QAAF

Qareerah Qaswaa Qufairah Qailah Quraibah

KAAF

Kabshah	Kuhailah	Ku`aibah
Kabeerah	Kareemah	Kayyisah
Kubaishah	Katheerah	

LAAM

Lubaabah Lubnaa Labeebah Lailaa Leenah

MEEM

Maariyah	Masarrah	Mulaikah	Marjaanah
Mardhiyyah	Mutee`ah	Mandoos	Mayyah
Maryam	Mu`aathah	Maimoonah	

NOON

Naa`ilah Nutailah Nudbah Naseebah

Nusaikah
Na`aamah
Nu`maa
Nafeesah
Nawaar
Naubah
Nuwailah

HAA

Haalah
Hujaimah
Huzailah
Hind
Haadiyah (N)
Haajirah (N)
Hudaa (N)

WAAW

Waddah
Wathnaa
Wahbaah

Listed below are all the names of Non-Sahaabiaat

Waahidah (N)
Waajidah (N)
Waarithah (N)
Waasifah (N)
Waasilah (N)
Waahibah (N)
Wardah
Waheedah
Wajeehah

YAA

Yusairah
Yusraa (N)
Yumnaa (N)
Yaasmeen (N)

4. AQEEQAH AND THE SHAVING OF THE HEAD

This much is common amongst almost all the nations and tribes in the world that the birth of a child is regarded as a blessing and a source of happiness. This blessing is also made apparent and shown by way of some means that shows closeness to Allaah Ta`ala. This is a necessity of the nature of man. One very great wisdom in this is that this beautiful method (of showing one=s closeness to Allaah Ta`ala), this much becomes clear that the father understands the child to be his. In this regard he indicates that he has absolutely no doubt about the chastity of his wife. Hereby many dors of Fitnah are closed.

Even during the Age of Ignorance, there was a form of Aqeeqah amongst the Arabs. The custom was this that a few days after the birth of the child, all its hair that it was born with is shaved off and an animal is sacrificed to show gratitude for the child (This was a sign of the creed of Hadhrat Ebrahim - alaihi salaam).

Rasulullaah (sallallahu alaihi wasallam) had also allowed this practice to be continued, in fact he used to encourage towards it. He used to guide the people towards it and also displayed a practical example in this practice. [Ma`ariful Hadith, page 22, vol.6]

24. Hadhrat Bareedah (radhiallahu anhu) reports that during the era of ignorance they had this custom that at the birth of a child a male or female goat would be slaughtered and the scalp of the child would be coloured with the blood of the animal. Then with the coming of the Best of all creation, Nabi (sallallahu alaihi wasallam), he taught and guided the people towards making the Aqeeqah of a male or female goat on the seventh days after the birth of a child. The head of the child would be shaved and coloured with saffron. In another narration there is an addition to this in that on the 7th day the name of the child is also given. [Ma`aariful Hadith from Abu Dawood and Mishkaat Shareef]

25. Hadhrat Abdullaah Bin Amar Bin Aas (radhiallahu anhu) reports that Rasulullaah (sallallahu alaihi wasallam) said that to whomever a child is born and that person desires to make Aqeeqah for the child, then he should slaughter two goats for a boy and one goat for a girl. [Ibid.]

From this Hadith we note that Aqeeqah is not a necessity like a Fardh or a Waajib, in fact it has the status of a Mustahab, as is extracted from the words of the Hadith (And Allaah Ta`ala knows best). Similarly, to make the Aqeeqah of two goats for a boy is also not imperative, if one is not by the means, then one goat will suffice. [Ma`aariful Hadith]

26. Hadhrat Abdullaah Bin Abbaas (radhiallahu anhuma) reports that Rasulullaah (sallallahu alaihi wasallam) made Aqeeqah of one ram each for Hadhrat hasan and Hussein (radhiallahu anhuma). [Ma`ariful Hadith from Abu Dawood]

Rasulullaah (sallallahu alaihi wasallam) made Aqeeqah of only one ram each for Hadhrat Hasan and Hussein (radhiallahu anhuma) because it appears as though at that time he could only afford that much. In this way, he also set a standard for those who are not by the means to slaughter two animals.

27. Hadhrat Hasan Basri (rahmatullahi alaih) reports from Hadhrat Samura Bin Jundub (radhiallahu anhu) that Rasulullaah (sallallahu alaihi wasallam) said: *AEach child is (like) a pledge / mortgage in lieu of its Aqeeqah animal that is slaughtered on the 7th day, and its head is shaven and its name is given.@* [Ibid.]

The meaning of the child being a mortgage / pledge in lieu of the Aqeeqah animal, is that because the child is a great blessing from Allaah ta`ala and the Aqeeqah is a form of giving thanks and Fidyah (compensation) for the child. As long as this thanks is not made and the Fidyah is not completed, then this will remain outstanding. and it is as though the child will remain as a pawn in lieu of this Fidyah. [Ma`aariful Hadith].

THE WISDOM OF MAKING THE AQEEQAH ON THE SEVENTH DAY

The order for making the Aqeeqah is (probably) not given for the first day after the child is born, because at this time the house-folk are busy in tending to the new-comer. Also, from a medical point of view, it will be harmful for the child if its hair is removed on the first day. One week is such a period, in which generally, the mother of the child is also recovered and the child is also after a period of seven days accustomed to the atmosphere of the world and the shaving of its head will not be harmful to it anymore. [Ibid.]

WHEN IS THE NAME GIVEN?

From this Hadith and some others as well, we understand that the name is given on the 7th day together with the Aqeeqah. However, from other Ahaadith we note that Nabi (sallallahu alaihi wasallam) gave the name of some children at the time of their birth, hence there will be no harm in giving the name immediately after birth (before the 7th day). Yes, if the name as not given before, then by the 7th day at the time of making the Aqeeqah, the name must be given

28. Hadhrat Ali (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) made the Aqeeqah of one goat each for Hadhrat Hasan and Hussein (radhiallahu anhuma). He also ordered (his daughter) Hadhrat Faatimah (radhiallahu anha) with having their hair shaved and the giving of silver in Sadaqah to the value of the weight of their hair. Hadhrat Ali (radhiallahu anhu) says that when they weighed the hair it measured to the value of one Dirham or less. [Ma`aariful Hadith from Tirmidhi]

In this Hadith we see that together with the slaughter for Aqeeqah, the hair has to be weighed and the equivalent value in silver must be given in Sadaqah. This is also Mustahab.

MASAA`IL OF AQEEQAH

29. If a child is born to anyone, then it is preferable that it be named on the 7th day and Aqeeqah made for it. By making the Aqeeqah, the child will be safeguarded from all types of calamities and evil. [Bahishti Zewar]

30. It is Mustahab to slaughter two male or female goats (or sheep) for a boy and one for a girl. If a person is not of the means then one goat (or sheep) for a boy can be made. [Ibid.]

31. Aqeeqah is Mustahab, i.e. if it is done then there is reward in it and if it is not made then there is no sin. [Fataawa Mahmoodia, page 225, vol. 8]

32. If the Aqeeqah was not made on the 7th day, then whenever it is made, one should do it in multiples of seven, i.e. on the 14th day or the 21st day, etc. The method is this that the Aqeeqah will be made the day before the day the child was born (i.e. on the following week). So for example, if the child was born on a Friday, then the Aqeeqah will be made on the following Thursday. In this way, it will be the 7th day. [Ibid.]

33. To make the Aqeeqah and its 7th day and multiple thereof is Mustahab, it is not Waajib. If it is done on any other day, then there will be no harm. [Fataawa Mahmoodia, page 321, vol. 4]

34. If the child matures, and then only the parents decide to make the Aqeeqah, then too it can be done. [Fataawa Mahmoodia, page 347, vol.11]

35. It is better to make the Aqeeqah of a small animal (i.e. goat or sheep). [Trbiyat, page 31]

36. It will also be correct to make Aqeeqah with a large animal, like a camel or cow. This will be permissible, if the entire animal is cut for a boy or girl or its relevant share is in that animal. [Fataawa Mahmoodia, page 326, vol.14]

37. It is permissible to make Aqeeqah on the days of Qurbani, even if it is not the 7th day and its multiples (as mentioned this is Mustahab). To have a share for Aqeeqah in a Qurbani animal will also be permissible. [Fataawa Mahmoodia, page 321, vol. 4]

38. Aqeeqah can also be made together with a Walimah. That is, a share for Aqeeqah can be kept in an animal bought for a Walimah (alternatively a small animal can be purchased for the Aqeeqah). [Fataawa Mahmoodia, page 333, vol.14]

39. There is a great difference between Aqeeqah and Qurbani. Aqeeqah is Mustahab and Qurbani Waajib. There is a great difference between a Mustahab and Waajib act. However, the same type of animal that is to be slaughtered for Qurbani must also be slaughtered for Aqeeqah (i.e. the same conditions for the animal apply to both). That type of animal that is not suitable for Qurbani is not suitable for Aqeeqah. Just as it is Mustahab to distribute the animal of Qurbani into three parts, so too is it Mustahab to distrinute the animal of Aqeeqah into three parts (i.e. one part for oneself, one part for one=s family and relatives and the third part for the poor). [Fataawa Mahmmodia, page 225, vol. 8]

40. The method of making Aqeeqah is as follows: The head of the child for who the Aqeeqah is to be made is first shaved, and then the animal is slaughtered and the hair from the head is weighed and silver (or gold) to the value of this weight is given in charity. Thereafter, if one desires, saffron (water) may be applied to the head of the child. [Bahishti Zewar]

41. In some places the custom is that as soon as the barber places the blade/ hair-cutting machine on the head of the child and he begins shaving/cutting, then at the same time the animal is slaughtered. This is a meaningless custom. According to the Shariah anything is permissible in this regard, whether the hair is first cut and then the animal slaughtered (this is Mustahab according to Hadhrat Ataa -rahmatullahi alaih) or whether the animal is first slaughtered and later the hair is cut. [Bahishti Zewar]

42. The cut hair of the child must be buried (this order of burying the hair and nails applies to adults as well). [Fataawa Mahmoodia, page 347, vol.11]

43. If the Aqeeqah is made after the child has already grown up, then the hair does not need to be cut. The cutting of the hair at the time of Aqeeqah applies specifically to the hair that the child os born with. If this hair is no more than the other hair must not be cut (at Aqeeqah). [Ibid.]

44. It appears in some narrations that the bones of the Aqeeqah animal must not be broken. That is, at the time of cooking the Aqeeqah meat, the body of the animal must be separated at the joints, so that each limb is taken out separately and the bones must not be cut.
But remember, this (not cutting of the bones of the animal) is a Mustahab act, it is not compulsory or necessary. If at the time of cooking or eating, the bones are broken or cut up, then there is no harm or sin in this. If in a certain place the people deem it necessary not to cut the bones, then in such places to purposely cut the bones is necessary, so that people do not regard a Mustahab act as being necessary. [Ahsanul Fataawa, page 537, vol.7]

45. It is Mustahab to make the Aqeeqah with the name of the child. That is, the following must be said: *ABismillaahi Allaahumma Laka Wa Ilaika Haazihi Aqeeqatu >Fulaan=(here take the name of the child)@* (In the Name of Allaah. O Allaah! (This is) For You and unto You (is the return). This is the Aqeeqah

of ....@

46. The meat of the Aqeeqah may be distributed raw, cooked or by means of an invitation. All these way are permissible. [Bahishti Zewar]

47. At the time of Aqeeqah it is also Mustahab to invite people to a meal. It is also an act worthy of reward to invite one=s friends and family. A condition is that this must be done if one is buy the means to do this (i.e. he can comfortably afford it) and it must not be done for show. If this is the case, then the invitation must be omitted. [Tarbiyat, page 33]

There are many customs that are common with regard to the Aqeeqah, that are not called for by the Shariah, and which people have initiated. It is necessary to eradicate these customs. Some of these customs are mentioned in Bahishti Zewar, refer to it.

5. KHATNA (CIRCUMCISION)

Circumcision is Sunnat. There are numerous Ahaadith narrated in this regard. Hereunder we will mention a few:

48. Hadhrat Abu Huraira (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that five things are from amongst the >Fitrat= (natural disposition) of man; cutting the moustache, removing the hair from under the armpits, to cut the nails, to remove the hair from below the navel and to circumcise a child. [Tarbiyat from Abu Dawood and Nisai]

49. The following things are from the sound Fitrat of man; to gargle the mouth, pace water in the nose (clean the nose), cutting the moustache, make Miswaak, cut the nails, removing hair from under the armpits and making of circumcision. [Islaam, vol.1 from Musnad-e-Ahmed]

50. Four things are from amongst the Sunnat practices of the prophets; to make circumcision, apply Ittar (scent), make Miswaak and Nikah. [Ibid.]

51. Rasulullaah (sallallahu alaihi wasallam) made the Aqeeqah and Khatna of Hadhrat Hasan and Hussein (radhiallahu anhuma) on the 7th day. [Islaam, vol.1 from Baihaqi]

MASAA`IL OF KHATNA

52. Khatna is Sunnat and from amongst the Shi`aar (signs) of Islaam. [Fataawa Mahmoodia, page 379, vol.9]

53. The circumcision must be done some time after the birth of the child, when he has the ability to withstand it. [Ibid.]

54. To invite people at the time of Khatnah and to apply attention towards such occasions, are all Bid`ah and must be avoided.
Once a Sahaabi of Rasulullaah (sallallahu alaihi wasallam), Hadhrat Uthmaan Bin Abil Aas - radhiallahu anhu) was invited to attend an occasion of Khatna,

and he refused the invitation. When asked the reason, he replied by saying that during the time of Nabi (sallallahu alaihi wasallam) people did not attend and were not called for the occasion of Khatna. From this narration we learn that it is not necessary to announce such things and it is contrary to the Sunnat to gather for such occasions. These things lead to many other customs. [Bahishti Zewar]

55. If at the occasion of Khatna, there is NO fear of it becoming a custom, or there is NO fear of name and fame or it is NOT done because people will admonish one if omitted, then one may call some friends and family for a meal. But, this must not be done for every child, otherwise it will reach the stage of a custom and one will be liable for sin.

THE RULINGS REGARDING BREAST-FEEDING

THE PERIOD OF BREAST-FEEDING

56. The maximum for brest-feeding a child is two years. To breast-feed after two years is Haraam and completely forbidden. [Bahishti Zewar, page 317]

57. If the child begins eating and drinking, and the breast-feeding is stopped before two years is over, then this is fine and permissible. [Ibid.]

THE PERIOD OR SUCKLING WHEN FAMILY RELATION IS ESTABLISHED (between foster children)

58. If a child suckled the milk of another woman besides its mother within the period of two years then this woman becomes the foster-mother of that child. The husband of that woman (who was responsible for the milk in her breast), becomes the foster father to that child. The children of that woman become the foster brothers and sisters to that child. It is Haraam for that child to marry any of the children of this woman (the foster mother=s). Just as blood relatives become Haraam to marry (each other), so too is it Haraam to marry (together) those who were suckled by the same woman.

EXPLANATION

EXAMPLE #1:

A girl was suckled by the wife of Baaqir. now this girl cannot marry Baaqir, nor his father, grandfather (upwards), nor Baaqir=s children, grandchildren (and downwards). In fact, if Baaqir has other children from another wife, even Nikah with them is not permissible. [Bahishti Zewar, page 318]

EXAMPLE # 2:

Abbaas has a sister by the name of Saajidah. Saajidah was suckled by a certain woman and not Abbaas. So now Abbaas can marry that foster mother of Saajidah=s. [Bahishti Zewar, page 319]

EXAMPLE #3:

The children of Abbaas drank the milk of Zaahidah. Now it is permissible for Abbaas to marry Zaahidah (Whilst Zaahidah becomes the foster mother of Abbaas=s children, but she is still a strange woman (not a relative) of Abbaas=s). [Ibid.]
EXAMPLE # 4:

Qaadir and Zaakir are brothers. Zaakir has a foster sister, so Qaadir may marry her, but not Zaakir. [Ibid.]

WARNING

Since these type of Masa`alas are difficult to easily understand, therefore if any of them become necessary, then it one should consult with an Aalim.

59. The two years (for breastfeeding) is counted according to the Lunar Calendar (Islaamic Calendar) and not according to the Solar (English) Calendar.

60. If a child turns two years of age and thereafter it drinks the milk of a woman, then this drinking is of no consequence (as far as establishing foster relations). That woman does not become his foster mother, nor does her children become his foster brothers and sisters. Therefore, if they inter-marry, then it is fine. Nevertheless, Imaam Abu Hanifah (rahmatullahi alaih) has stated that if a child suckles upto the age of 2 2 years, then foster relations are established, and marriage is not permissible. [Bahishti Zewar, page 317]

    Hence, if a person mistakenly suckles a child after the period of 2 years are over, then as a precautionary measure, one should regard foster relations as being established. As far as marriage is concerned (between such children), the Ulama and Muftis should be consulted.

WARNING:

Many woman that suckle children do not take precaution, in that if they see any child crying, they give it (breast) milk, thereby establishing foster relations. And then they are not careful when it comes to marriage between these children. There are numerous such cases where Nikah had taken place between such children, and only after they already had children do they realise that there exists a foster relationship between the husband and wife.

THE RESPONSIBILITIES OF THE MOTHER

61. When a child is born then it is Waajib for the mother to breastfeed it. [Bahishti Zewar, page 317]

62. If the father of the child is wealthy and they hire another woman to suckle the child, then there is no sin on the mother if she does not breastfeed her child. [Ibid.]

NOTE:
If the father does not make the arrangements for a woman to breastfeed the child, or he is not by the means to hire such a woman, then it becomes binding on the mother to breastfeed her child. She should abstain from giving the child bottle-milk (powder-milk), etc. There are many harms in feeding a child with bottle-milk. Nowadays, even the doctors place quite a bit of stress on breastfeeding and discourage the use of bottle-milk for children, due to its many harms, which they have noticed from experience.

63. It is impermissible for a woman to take on the child of someone else for breastfeeding without the permission of her husband.

THE RESPONSIBILITIES OF THE FATHER

64. If the mother=s milk is sufficient and she is happy to breastfeed her child, yet the father stubbornly forces bottle-milk on the child (i.e. does not want his wife to breastfeed), then due to the harms of bottle-milk for the child, it will not be permissible.

65. If the mother=s milk is not sufficient of it does not agree with the child, then in that case, one may give the child other types of milk.

66. If the mother of the child, due to some ailment or valid excuse cannot breastfeed the child, then in such a case for the husband to force her to do so is impermissible. In such a case there will be harm to both, the mother and her child.

THE RULES REGARDING THE ADOPTED CHILD

Those people who cannot have children, sometimes take on (the responsibility of) the child of some relative or stranger, but are blissfully ignorant of the Shariah=s rulings regarding this. Hereunder, we have given these rulings, with some detail:

67. If one has taken a child into one=s care (adopted it), then that child must be attributed to its father. The people that have adopted the child must not attribute the child to themselves (i.e. they should not refer themselves as the real parents). The Hadith Shareef has sternly warned against this:

AHadhrat Sa`ad Bin Abi waqqaas and Hadhrat Abu Bakrah (radhiallahu anhuma) report that Rasulullaah (sallallahu alaihi wasallam) said: >That person who attributes himself (as a son/daughter) to another person (besides the real father), knowing that this is not his/her father, then Jannat is Haraam upon such a person.=@ [Mishkaat]

AHadhrat Abu Huraira (radhiallahu anhu) reports that Rasulullaah (sallallahu alaihi wasallam) said: >You must not turn away from (disregard) your father (by attributing yourself to another person), because that person who turns away from his father, has indeed committed kufr (i.e. showed ungratefulness to a blessing).=@ [Mishkaat]

68. If the adopted child is a boy and he is not a blood relative (Mahram) to his adopted mother, then after he attains maturity, they have to adopt Purdah from each other. Similarly, if the adopted child is a girl and she is not a blood relative (Mahram) of her adopted father, then he has to make Purdah from her, after she attains maturity. In this same way this ruling will apply between the real children of the adopted parents and the adopted children (i.e. after attaining maturity, the boys and girls have to adopt Purdah from each other).

Generally, no attention is focussed upon this, and after the children become mature there is no Purdah between them (i.e. between the real and adopted children). This gross unwariness is liable of great sin. Due to this, we will present some recommendations to combat this:

69. If any couple wish to adopt a girl, then they should opt to adopt such a girl who is a blood relative (Mahram) of the husband, for example, his brother=s daughter, so that they do not have to observe Purdah between them, after she matures.

70. If they wish to adopt a boy, then they must opt for someone who is a Mahram to the wife.

71. If the above is not possible, and if the couple adopt a girl, then the wife must try to breastfeed the girl. If this is not feasible, then the husband must try to give the child to his sister to breastfeed it, so that foster relations can be established. If the adopted child is a boy, then the wife must try to give the child to her sister to breastfeed.

72. Another way is this that if the couple have a son and they adopt a girl, then they can marry that girl to their son, thereby becoming in-laws to the girl, hence there is no need for Purdah.

In short, one should consult with the Ulama before attempting to do any such thing (adopting a child), so that one does not have any problems later on in life. If any suitable plan (stated above) cannot be opted for, then one needs to exercise great precaution, and after the child grows up (to maturity), due consideration must be given to the observance of Purdah. Otherwise, a good act will be liable for sin.

THE RULING OF INHERITANCE

To adopt a destitute child, is a great deed and worthy of merit. But, since this adopted child is not a real child, hence the (adoptive) parents will never become its real parents. In such a case, if the child is not a relative or it is a relative to the adoptive parents, but not a very close relative, then it will not have any share in the estate of the adoptive parents (i.e. it will not inherit). For example, one=s nephew will not inherit in the presence of one=s brother. It is advisable (if one wishes that the adopted child receive something) that one give something to that child during one=s lifetime and make the child the owner thereof. After one=s demise one=s estate will be distributed amongst the rightful inheritors. Such matters are extremely delicate, hence one should consult with the Ulama regarding them.

BIRTH CONTROL AND ABORTION

There exists many methods of birth-control nowadays, which are not in need for our expounding upon. We will only enumerate hereunder those methods that are permissible and mention in which circumstances they are permissible:

73. It is Haraam and impermissible to adopt any such method of birth-control which will permanently affect woman=s future ability to conceive or the man=s future ability to ever father a child. Like hysterectomy, etc. However, there is a concession for preventing a woman from conceiving, and this concession will be allowed if an expert and reliable Muslim doctor avers that the woman=s life is at risk or some limb / organ is in danger of being destroyed, then in such cases an operation will be permissible upon such a woman, whereby she will not conceive.

74. It will be permissible to adopt such methods of birth-control, where the ability to conceive will remains, like using a pregnancy preventive method or a condom, etc. However, these will only be allowed under the following circumstances:

a. The woman is extremely weak, and according to experienced and reliable doctors, she will not be able to bear pregnancy and her life is danger if she falls pregnant.

b. Due to the relationship between the husband and wife not being congenial, and there is intention to separate.

c. If there is a genuine and serious danger to the mother if she falls pregnant, due to the recent birth of a child, suckling a child, etc.

If there exists such an excuse that is contrary to the Shariah, and birth-control methods are adopted, even as a temporary measure, then too it is impermissible. For example:

i. It is completely against the Shariah to adopt birth-control methods due to one wanting to keep one=s family limited so as to follow the trend, or due to one=s business commitments or career, etc.

ii. Those young women, who due to their living a high lifestyle, or amassing wealth, opt for a life of working, thereby discarding their actual duty of bearing children, or they only want a limited number of children owing to their lifestyle. Such intentions and actions are completely against the Shariah.

iii. The fear of one=s sustenance becoming limited due to having many children. The duty of providing and sustaining is that of Allaah Ta`ala, and none has any intervention in this. In the Qur`aan Shareef, Allaah Ta`ala clearly states, in opposition to the actions of those poor and ignorant Arabs who used to kill their children due to a fear of poverty, that they do not any intervention in the duty of sustaining. Allaah Ta`ala has taken the full responsibility of sustaining the entire creation. This He states in clear and in no uncertain terms: ***AThere is no creation that walks on the earth, except that its sustenance is upon Allaah...@*** In another Aayat, it is stated: ***AThere is no thing, except that its treasures are with Us and We do not grant it except in specific measures***.@ Keeping these Aayaat in mind a Muslim must have this firm belief that Allaah Ta`ala is the One who provides and He has not left this duty to anyone else.

vi. One should never have this belief that if a girl is born then there will be disgrace. As we had mentioned before, the birth of a girl brings great blessings and is a great source of joy and happiness.

ABORTION
One of the more common and cruel methods of birth-control is abortion. Generally and commonly this is known as ATo clean up@! There are two ways of aborting a child after the woman has already conceived:

75. The abortion takes place before four months have passed after the conception.
76. After the period of four months have already passed

The first way is not permissible under normal circumstances, but in cases where there are genuine Shar`i excuses then it may be permissible. An example of this is if an experienced and pious Muslim doctor states, after proper examination, that if the pregnancy continues then there exists a great danger to the life or limb of the mother.

The second way is absolutely Haraam. There is absolutely no consent for this way under any circumstance.

THE RULES REGARDING NAJAASIT (IMPURITIES) REGARDING CHILDREN

Regarding children there are three types of Najasit that affects them:

77. Urine of children
78. Excreta of children
79. Vomit of children

THE URINE OF CHILDREN

The urine of small children is Napaak (unclean) and it is a >Najaasit-e-Ghaliza= (heavy form of impurity). This is regardless of whether the child is still suckling or not or whether it is a boy or a girl. If it gets onto the clothing and in width (its spread) is the size of a dirham (old South African R1 size), or more, then it is excusable. If Salaat is read without washing it off, then it will be acceptable. But, to perform the Salaat without washing it off and leaving it like that is undesirable and Makrooh. If it is more than the size of a Dirham, then it MUST be washed off and Salaat read with it unwashed will not be accepted. [Bahishti Zewar]

If the urine of a child gets onto the clothing, then that cloth must be washed thrice and each time it must be squeezed. The last squeeze must be done with all one=s strength. Now it will be Paak (clean). The clothing will NOT be regarded as Paak if it is not squeezed properly. [Bahishti Zewar]

This will apply only if washed in a container, but if washed under a tap (running water), then it will not be necessary to wash three times and to squeeze. It should be washed with so much water as would be needed to wash thrice in a container. [Ahsanul Fataawa, page 97, vol.2]

THE EXCRETA OF CHILDREN

The excreta of children is also Najaasit-e-Ghaliza. If this gets onto the body or clothing, and if it is 4.374 grams or more in weight, then the Salaat performed without washing it off, will be valid, albeit Makrooh.

To clean the clothing after excreta has soiled it is as follows. It must be washed such that the substance of the Naapaki is removed and the mark disappears. This is regardless of how many times it has to be washed. When the effects of the Najaasit is removed then it is regarded as clean. If the body is soiled with excreta, then to clean it is the same. However, if the effects are removed after the first wash, then it is better if washed two more times thereafter, although not necessary. If it is removed after two washes then it should be washed one more time thereafter. The object is that it is washed at least thrice. [Bahishti Zewar]

THE VOMIT OF CHILDREN

Just like with adults, if the vomit of children is more than a mouthful, then it is Napaak. Therefore, even if a child that is drinking milk vomits the milk and it is more than a mouthful, it is Napaak. The ruling regarding this is just as for excreta. That is if it is more than 4.374 grams in weight then it MUST be washed off. To clean it is also the same as for excreta.

If a child vomits water, such that after it dries it is not noticeable, then the same ruling will apply that applies to the urine of children. To clean it off is also the same as it wold be to clean the urine.

NOTE:

After vomiting a mouthful, if water is given to drink in a glass, etc. then that glass will also be regarded as Napaak. Therefore, after vomiting, the mouth of the child should first be cleaned.

If the vomit is less than a mouthful, then it will not be Napaak, whether it is milk or water. Salaat performed without washing it off will be valid. [Bahishti Zewar, page 73]

*******************************END***************************************